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F. V. CORCORAN, C.M.

Censor Deputatus.

Imprimatur,

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Archbishop of Chicago.

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Editorial Notes and Comments

INTEGRATION IN PRESENT-DAY CURRICULUM MAKING

Father Connole's investigation, "A Study of the Concept of Integration in Present-Day Curriculum Making," is reviewed in the October, 1938 issue of this magazine. The content of Chapter Six, "Integration in a Catholic Program," should be of particular interest to readers of this JOURNAL. We think the following paragraphs taken from this chapter will indicate to those working in the elementary school field the point of view presented by the author in his approach to religious teaching:

In Chapter IV we drew from our comparison of the social theory of the integration movement and that of the Catholic Church four conclusions concerning education. In the first place, "perfection" not "satisfaction" should be the aim of school training. Secondly, the school program should be given a social orientation. Thirdly, this social orientation should result in an understanding of the organic nature of society. And, fourthly, it should result in the development of attitudes toward the unchanging ends of social institutions in their relation to God as well as to man.

In Chapter V, we showed that psychologically the attainment of perfection and the development of good attitudes were one and the same thing. Virtues are attitudes toward God, our fellowmen, the physical world and ourselves, and we move toward perfection according as we acquire and increase virtue.

In the same chapter evidence from experimental psychology as well as from traditional Catholic teaching was adduced to show that virtue can be attained only through active purposive experience. Moreover, since former experiences condition both purposes and

subjective values the growth in virtue is a gradual and continuous process starting in the environment of the home and constantly expanding to embrace our whole complex social order. The evidence also showed that to secure a maximum amount of transfer the skills should be related to the activities of the child as means to ends.

.
In describing the work of the Committee on Social Objectives and Resources we have omitted any mention of religion because the relation of religion to the projects is so important that it demands a special Committee on Religious Training. The chief qualification for membership in this group would be theological knowledge and, consequently, its personnel should be chosen from the priests of the diocese. Its objective would be the determination of the proper order and sequence for introducing the truths of revelation.

Since religion is to be the integrating factor in the curriculum organization the work of this group is extremely important. The members must be guided by two principles: first, that the content of the deposit of faith, if it is to be properly assimilated by the child, must be presented in a psychological rather than a logical manner and, secondly, that those ideas which favor a positive attitude toward religion must be stressed. There are certain truths of faith which a child in the primary grades can grasp in a rudimentary manner. These concepts will be gradually enriched as he progresses through the grades and, as his experience expands, new concepts may be added. Moreover, a certain minimum of experience is necessary before a child can appreciate the truths about God. Therefore, the facts presented in one grade should lay a foundation for what is to be given in the next. If the comprehension of the primary truth itself does not give this foundation then the committee must determine what activities are necessary for an appreciation of the next dogma that must be learned. The committee, therefore, will have to answer the following questions: What truths of religion must be learned in each grade? What child experience is required for an appreciation of each of these truths?

The approach to religious teaching must be positive. This means that one's attitude is directed toward achieving perfection rather than avoiding mortal sin or defending the dogmas of religion against attack. As Furfey points out, one cannot attain perfection without avoiding eternal damnation, but it, nevertheless, makes considerable difference in life which attitude is adopted. The achievement of perfection can be accomplished only through a series of deliberate acts. Therefore the committee must decide what truths should be presented in connection with certain child activities so that the supernatural motive can gradually sublimate and direct the natural urges to action.

As we have seen in discussing the interrelationship of the virtues, charity is the integrating element. Charity means love and love expressed in action is sacrifice. Therefore, any social activity, inasmuch as it is unselfish, may be made an act of charity if performed with the proper motive and inspired by Divine Grace. The purpose of religious instruction will be to furnish the motives and knowledge of means which will transform acts initiated and sustained by natural social urges into meritorious actions. The transition from selfish to unselfish conduct which this change supposes will furnish abundant opportunity for the practice of asceticism. The projects need not be divided into "prudent," "just" or "temperate" activities, for each provides opportunity for the exercise of all virtues. As a result, no exclusively religious activities are needed for this training and the work of the committee up to this point will concern the content of the religious instruction given in each grade and the "readiness" effect of the activities upon future instruction.

However, the committee must also devise ways for introducing the pupil into the life of the Church. The child is already a member through Baptism but he must now be taught active participation. His acts of self-oblation and sacrifice performed in the other social activities may be consciously gathered together and offered to God in the Sacrifice of the Mass. Thus all his actions, whether concerned with civic or economic interests, will be consciously related to the service of God and the values developed will be arranged in the order of their objective worth with religious values highest. This participation in the life of the Church, with its subsequent integration of values, can continue on unchanged after graduation from the school. Therefore, the committee must take this matter into consideration and provide criteria based on it for evaluating activities. It should also suggest whatever purely religious projects such a plan requires.

When the Committee on Religious Training has finished its work, it will have gathered a new list of criteria for judging the value of the activities and also data on the resources for religious projects. These can be combined with those selected by the Committee on Social Objectives and Resources. In addition to this service, the committee will have determined the content of the religious course for each grade.

¹ Rev. Roger Joseph Connole, *A Study of the Concept of Integration In Present-Day Curriculum Making*, pp. 93, 94, 99, 100, 101. A Dissertation. Washington, D. C.: The Catholic University of America, 1937.

THE SUBJECT-MATTER EDUCATION OF HIGH SCHOOL TEACHERS OF RELIGION

Recent studies show that high school teachers are not receiving "the broad, general education which should serve as a background for their preparation as specialists. Furthermore, the preparation now given them as specialists in most institutions was designed primarily for the preparation of prospective research workers and does not prepare them adequately for the demands of the high schools. Both of these shortcomings grow out of the usual lack of interest of the subject-matter specialists in the teachers' colleges and liberal arts colleges in problems which fall outside of the narrow boundaries of their own fields of academic specialization."² Those engaged in the preparation of teachers of Religion, or responsible for their education, might well ponder over this reflection made at last winter's meeting of the National Society of College Teachers of Education and with reference to high school teachers of secular subjects. It is well known that very few high school teachers of Religion have a preparation equivalent to the preparation of teachers of secular subjects. How very necessary it is, therefore, that seminaries, Catholic colleges and universities should investigate their offerings in terms of their ability to meet the high school situation. Instructors in seminaries and colleges should be obliged to take an interest in the training of students who expect to become teachers of high school Religion. This is a question that we have referred to before, but we believe it is one that demands immediate attention not only of our higher institutions of learning but of all principals and superiors of religious congregations.

²Discussion. Thomas E. Benner, University of Illinois, *Yearbook Number XXVI of The National Society of College Teachers of Education*, 1938, p. 20. Chicago: The University of Chicago Press, 1938.

THE READING VOCABULARY OF THE FIRST GRADE CHILD

"The Vocabularies of Recent Primers and First Readers,"³ an article published last fall, shows that in six primers and seven first readers published since 1935:

The average vocabulary load of the six recent first readers is only 78 per cent of that of the 28 older books and is but 85 per cent of the average of 15 books published between 1930 and 1935. The average repetition in the six recent books averages 18.5, in contrast with 15.8 in the 28 earlier books. An average of 69 per cent of the words in the six recent books appear in the first five hundred of the Gates list, in contrast with 64 per cent for the 28 earlier books.

When the six first readers are compared with the six primers, it is found that the former are, on the average, 1.61 times as long and that the vocabulary of the average reader is 2.14 times as extensive as that of the average primer. In conclusion, the trend toward a more restricted vocabulary burden in both primers and first readers, indicated in the previous reports, is still in evidence.

Data from this study should be of interest not only to first grade teachers in evaluating recent Religion material for their classes but also to those persons engaged in the preparation of religion material for children of first grade.

IN THE DEVELOPMENT OF A RELIGIOUS CHARACTER

During the past six months several periodicals have given deserved attention to Corpus Christi School in New York City, "a Catholic parochial school that is attempting to incorporate the best of the 'old' with the best of the 'new'." At this school:

³ John A. Hockett, "The Vocabularies of Recent Primers and First Readers", *The Elementary School Journal* (October, 1938), p. 115.

⁴ Frances G. Sweeney, "A Catholic Progressive School, *The Commonweal*, Vol. XXXVIII, No. 22 (September 23, 1938), p. 550.

No report cards are issued, but at stated intervals each parent has an interview with the teacher of his child. In these interviews the teacher explains the child's progress to the parent, makes note of any outstanding abilities or defects, and solicits the aid of the parent in character training, in providing better health conditions, and proper recreation for his child. In turn the teacher learns from the parent's attitude as well as his words some of the home conditions and is better able to understand the child's reactions in school. The average percentage of parents coming voluntarily for these reports ranges from 90 to 100 percent. Comments of the parents show that this method helps them in dealing with their children. Curiously enough, considering traditional school practise, no parents have requested written report cards.⁴

The above quotation describes an ideal that we would wish to see in every Catholic school of the elementary and secondary level. Teacher-parent cooperation is vitally important in the work of religious development. May we call the attention of our readers to the large number of parents who went voluntarily for individual conferences and to the further fact that parents did not request written report cards.

THE ADAPTABILITY OF THE LITURGY OF THE MASS

An early fall issue of *Orate Fratres*⁵ used as its first article, "A Modern 'Lay-Folk's Mass Book'." This article and its illustrative content can be used by various groups of teachers of Religion. We believe it suggests a technique that teachers may use in directing students to make their individual commentaries on the prayers of the Mass, a valuable learning experience in teaching an understanding of the prayers of the Mass and in guiding youth to pray

⁴ Stanley B. James, "A Modern 'Lay Folk's Mass Book'," *Orate Fratres*, Vol. XII, No. 10 (September 4, 1938), 433-439.

the parts of the Mass in their own words. Moreover, the spirit of the Mass prayers used by the *Jeunesse Ouvrière Chrétienne* point out how significant the Mass may become to a group of young Catholic workers.

"THE PRIEST AND THE TEACHER OF RELIGION"

We would like to call to the attention of our priest readers the very fine article, "The Priest and the Teaching of Religion," in *The Ecclesiastical Review* for August, 1938, written by Reverend William H. Russell of the Catholic University.

"WHY THE CROSS?"

If Christianity in its integrity was accepted by all men and its principles were applied by them, in their efforts to solve the practical problems of life, peace and comparative happiness would be the result. If Christianity were put in practice for one entire day by all men throughout the whole world, then for that day the woes which afflict mankind would in great part have ceased. Though all suffering and sorrow would not have ended (Christianity does not guarantee that it will put an end to distresses inherent to mortality and the fallen state of men) yet the earth would bear a not too remote resemblance to the Garden of Paradise. To dream of bringing about this happy state of affairs without applying the principles of Christianity to the unravelling of the tangled issues of human existence, is to dream a dream that can never be realized. Many of the world's rulers of the day indulge this idle dream. It is not astonishing that the result of the political efforts of such dreamers is but to intensify the existing disorder and to make confusion worse founded.

By Edward Leen, C.S.Sp., *Why the Cross?* Introduction, pp. 1-2. New York: Sheed & Ward, 1938.

THE CONQUEST OF CANAAN

REVEREND WILLIAM L. NEWTON

The Catholic University
Washington, D. C.

EDITOR'S NOTE: With this issue the JOURNAL is continuing its publication of Father Newton's articles for the teacher of the Bible. Reader's who would like to see particular topics treated in Father Newton's section are asked to send their suggestions and questions to the editorial office of the JOURNAL or to Father Newton at the Catholic University.

The story that is told us in the Book of Josue is, from a natural point of view, very interesting in itself. We might class it with any tale of national valor, and place it back in the fourteenth century before our Lord. Two things are involved in the story: the actual conquest of the promised land, and the distribution of the territory among the twelve tribes.

We must not, however, forget that the author who has written this story for us had more in mind than an interesting tale. His purpose, as that of all the hagiographers, was religious. No one will mistake this when he observes the prominent place in the story occupied by miracles and general divine intervention. The Jordan was crossed with the help of a miracle; Jericho fell by divine power; and so with almost every episode that enters into the narrative. We are left with the clear impression that neither the conquest nor the division of the land among the tribes would have been possible without the help of God. And this is exactly the point which the author seeks to make: God fulfilled His promise, made to Abraham, Isaac and Jacob, to give this land to their children; and without His participation and interest Israel could not have gained a footing in Canaan. In fact, this proposition is brought into relief by the fact that Israel was not altogether deserving of divine assistance. The thesis, therefore, is not only that God kept His word,

but that the occupation of Canaan was the sequel only to God's promise.

When the Book of Josue is read in the light of what is known concerning the age with which it deals, it not only takes on new interest, but the purpose of the sacred author becomes more evident. We might say that his purpose receives confirmation. For here, as in most of the periods of Israel's history, we must admire the way in which God made use of the course of events and directed them to His ends.

Let us consider first the circumstances of Israel's position. They had been prevented from entering the country from the south, partly because of their fear, and partly because God had not willed it. Forced to march round Edom, we find them just before the occupation camped east of the Jordan, opposite Jericho. Here they became, from the point of view of the inhabitants of Canaan, another of the not infrequent threats from the Arabian Desert. Canaan was fertile and stable in comparison with the steppes over which the semitic tribes in Arabia had to wander, and from time to time these tribes crowded into the "fertile crescent," either seeking booty from their raid or intending to settle down permanently. Canaan, therefore, would be disposed to resist this new invasion.

The occupants of Canaan are described for us in Scripture as being made up of seven different peoples. We may suspect that there were even more cultural or national elements represented, but that these seven are the most prominent. This, together with the nature of the land, encouraged the peculiar civil organization that prevailed there at the time. There were no large polities, but rather a great number of small, independent city-states. This held true even when among the kings of these states and their peoples, there existed some blood relation. Thus several of these states would be Amuru or Hittite in origin, though they existed here as independent communities. A list of the kings overcome by Josue is given in Chapter 12, and it illustrates this organization of the country.

Two things might be said to have worked for the unification of these states: their dependence upon Egypt, and their common enemy across the Jordan. Both of these elements are prominent in the story of Israel's entrance into the country. The Tel el Amarna tablets, dating from the fourteenth century B.C., illustrate perfectly what took place in the case of Israel. The letters were written from Canaan to the Pharaoh of Egypt, asking his assistance against an invasion from the east, and naming the invaders "Habiru." The similarity of this name of "Hebrews" is intriguing. Many authors recognize it as the designation of Israel, and in this case the letters refer to the very invasion which is recorded in Josue. Others, however, take the term as referring generally to the peoples "beyond," i.e., to the Arabian tribes. But in either case the situation is the same, and we can observe a deep concern and even excitement in the appeal for help against what they knew to be a stronger force.

If we can hold to the earlier date of the exodus, as occurring about 1400 B.C., and this is most favored at present, the rest of the story fits in perfectly with what is known of the epoch from other sources. At the time Egypt was in no position to come to the aid of the kings in Canaan, for she had her own invasions to worry about. There was only one other course left open to the inhabitants of Canaan, and that was to band together against what they viewed as a common enemy.

Hence the story of the conquest unfolds very naturally. The first obstacle was Jericho, dominating the fords of the Jordan. Israel did not cross at the fords, but at a spot where the water was deep, thus making the miracle as described in the Book a necessity. When the people had made camp at Galgal, in the Jordan valley, they still had to overcome Jericho before any operations against the country was possible. Thus Jericho became the first victim of their invasion, and it should be remembered that Jericho never did withstand an attack in all its history. The manner of its destruction on this occasion has been confirmed by the excavations conducted there.

From the Jordan valley three roads now lay before Israel. The one to the south went up towards Bethlehem, a march of a full day terminating at the strong Judean plateau. This road was neither wise nor necessary. The center road led to Jerusalem, and for military operations was impracticable. That to the north led past Hai to Bethel and the central hills of the country. It was both the most available for Josue's forces, and led to the main prize. Hence it was by this direction that the conquest itself moved.

After the establishment of their position at Bethel, just to the west of the conquered Hai, the full significance of the invasion broke upon the kings of Canaan. Nothing in the whole story fits more into the known circumstances than what now follows. First, there is the coalition of the kings from the south, moving upon Gabaon as the nearest and best approach to the invaders. The victory over these kings which fell to Josue made it possible for Israel to take possession of part of the south country. Then came the coalition of kings from the north and the battle that was fought near the waters of Meron. Victory here meant that the north country also was ready for Israel's occupancy.

If we strip this story of the elements which manifest the presence of divine assistance, the whole narrative might be suspected of running altogether too smoothly. If it had happened at any other time, just earlier or later than this period, the opposition might have been greater, because of the intervention of Egypt. But even in this we can see the guiding hand of God. But at that the forces opposed to Israel were enough, and the lay of the land such as to prevent effectively this rather complete subjection of the land, were if not for the help that God provided.

When we think of the subsequent distribution of the territory among the tribes, we must not consider it as accomplished within a brief time, or without considerable difficulty. The assignment of the districts probably was a matter of quick work. But the actual possession of these districts was rendered slow and arduous both by reason of

the opposition that still remained and because of the hesitation of the tribes themselves.

Juda seems to have been the first to attempt the occupation of the lot which fell to it, with Caleb enjoying his own section near Hebron. But to the North of Juda the Jebusites remained in possession of their land, at least in part, down to the time of David. The central hills, later known as Samaria, also were settled at an early period, Benjamin, Ephraim and the half tribe of Manasse sharing the land. Dan was given the fertile maritime plain, and probably took hold of it until later pushed back into the hills by the Philistines. Beyond Manasse, the plain of Esdraelon was not occupied by Israel for many years. They could not cope with the people who there used chariots in their warfare. Late, however, in the period of the Judges the plain seems to have been in Israel's hands. The hills and mountains north of Esdraelon were not difficult to take, but they were far from the rest of the tribes, and not easy to get at.

When the diffidence of the tribes was overcome and they were induced to move to their assigned districts, when they, with the help borrowed from one another, finally settled down, we have Israel actually divided into four parts. Beyond the Jordan dwelt Ruben, Gad, and Manasse; in the south of Canaan were Juda and Simeon, separated from the rest by the strip of land still owned by the Jebusites; in the center of the country were Dan, Benjamin, Ephraim and Manasse; and, finally, in the section later known as Galilee, beyond the plain of Esdraelon, were Issachar, Zabulon, Aser and Nephtali. Not only were the tribes thus separated, but perhaps none of them had exclusive possession of their lands, being obliged to tolerate the continuance of the previous inhabitants.

It is especially in this last detail, Israel's failure to root out the Canaanites, that we see their lack of cooperation with the divine plan. The whole country was to be dedicated to Jahveh, and this meant that there was no room

for idolaters or their gods. Israel could have accomplished their expulsion with God's aid, but they were indifferent to the task. The danger which had been foreseen by God became a great stumbling block to Israel, and it caused the frequent situations which are treated in the Book of Judges.

THE PRIEST AND THE TEACHING OF RELIGION

Teaching is ability so to unravel a dogma that not only will the mind of the person see its value, but his will will wrap itself around the dogma to the extent that the emotions are aroused and action will follow. Teaching is a revealing of the attractiveness of God: it is positive portrayal of the inner beauty of revelation. It is the inducing of an individual to correspond with grace; it is exposition with a view to resolution; it is enlightenment that moves the will at the same time that it informs the mind. As one teacher puts it, "Teaching is developing the life of God in a person." Teaching is constant repetition of a leading thought under varying analogies. It is the implanting of a truth, not after the manner of giving information, but like the sowing of a seed that will germinate if the student nourish it the least bit. The art of teaching consists of arousing in a person the desire to "put on Christ." It is the making of a truth or, rather the Person, Christ, dynamically active in the student. As in the case of John the apostle, teaching involves long years of turning over in one's mind the hidden implications of the words truth and grace as they are seen in the great Teacher, and then the expounding of them in such a manner that they grip the hearer because they are viewed, not abstractly, but as concretely exemplified in Jesus Christ.

By Rev. W. H. Russell, "The Priest and the Teaching of Religion," *The Ecclesiastical Review*, Vol. XCIX, No. 2 (August, 1938), pp. 108-109.

WHAT TO TEACH ABOUT THE SAINTS

ALOYSIUS CROFT

Bruce Publishing Company

Milwaukee, Wisconsin

EDITOR'S NOTE: This is the second of a series of three papers presented by Mr. Croft at the Teachers' Institute of the Catechetical Congress, held last October in Hartford. The first of this series of three papers was published in the December, 1938 JOURNAL.

In our discussion yesterday we attempted to lay a basis for the teaching of the saints, by saying that it satisfied some of the innate tendencies of the child, among them the tendency to hero worship, and the social tendency. We tried to make the point, too, that it satisfied one of the chief aims of religious teaching by practicalizing doctrine, and by inculcating a positive religion. The knotty problem of miracles and austerities in the saints was discussed also, the conclusion being that these things should be neither overlooked nor overemphasized; they should be taught in a matter of fact way, with due regard for attendant circumstances.

Today we might begin by outlining briefly the immediate aim in teaching the saints, that is, the attitude which is sought toward the saints as a result of this teaching. These aims were stated excellently by a School Sister of Notre Dame, in the JOURNAL OF RELIGIOUS INSTRUCTION, (November, 1934), "To learn that the saints were lovable people, very much like the worthwhile people we meet today. To realize that the saints were not born in sanctity, but rather attained it by their own efforts. To understand that in order to be a saint one need not do extraordinary things, but simply do the ordinary things extraordinarily well."¹

¹A School Sister of Notre Dame, "Consider the Lives of the Saints," *Journal of Religious Instruction*, Volume V, No. 3 (November, 1934), p. 207.

Perhaps we might state it even more succinctly in the words of the little girl who prayed God "to make all the bad people good, and the good people nice." To make these good people "nice" in the eyes of the children is the precise aim of teaching the saints.

Now, as a matter of fact, these saints were "nice" people, people that we should like to know and to live with. The saints were not perfect; the only perfect creature this world has ever known was the Blessed Virgin. Some of the saints were what we might consider quite ordinary, others were likely to be short tempered at times. Some were not so easy to deal with, for instance, St. Charles Borromeo had his difficulties with the governors of Milan, in which he was not always one hundred percent right. Some could take a joke and make a joke. But all in all, the saints would compare very favorably with the good people that we know today. They are people who would have made good friends for any of us, and people with whom we would have liked to be friends, and it is as friends that we should try to present them in our religion classes.

The basis of friendship is some common quality, or some common interest. The saying is, of course, that opposites attract, but like a good many common sayings there is not much more than a grain of truth in it. In order for friendship to begin, there must be some community of interest, and this truth applies to friendship with the saints. The first common interest that we have, or should have with the saints, is, of course, love of God. But for children and young people this is more or less abstract. They need something concrete, something with a greater appeal to the emotions and the imagination. This other interest can be found in our common human nature, and in the good points and bad points of that nature.

Unfortunately, as I stated yesterday, the saints have been pretty well deprived of their humanity. Art and hagiography have left us a denatured group of plaster casts, clothed in hairshirts, carrying a scourge and a skull, eyes upturned to heaven begging for miracles. These are travesties. The saints were and are as human as you or I; so

human, indeed, that their sanctity was sometimes not evident to their contemporaries. Cardinal Newman says that a saint "need not seem to be more than other well-living men, for his graces lie deep and are not known and understood till after his death, even if then."² No, the human nature is there, and the qualities of that nature which we have in common offer the best means of introducing the saints to the child.

In studying the tract on grace in dogmatic theology some ten years ago, I learned a very significant thing, that grace does not destroy nature but perfects it. God, in conferring grace upon a man, does not deprive him of the things which go to make him a man; God works through these things, ennobling them, raising them to the heights for which they were originally created. We are prone to look upon man as he is today, deprived of those supernatural helps which God originally gave him, with understanding darkened and will weakened, with instincts and tendencies which would lead him away from the law. But this is not man as he was originally created and as God wished him to be. The nature of man, his appetites and tendencies were good at first, and it may be said that man is truly man only when that nature has resumed, to some extent at least, its pristine integrity. In that sense grace perfects nature and makes it what it should have been. It takes the movements which ordinarily lead away from God and redirects them to their true end. Thus, too, it may be said that man is really man, only when his nature is perfected by grace. A holy man is more truly a man than one who is not holy; a saintly woman is a truer woman than a sinful one. This I know is contrary to the common view, which holds that in order to be a saint one must rigorously suppress all that is human. But "our religion is not at war with our human life and personality. On the contrary, it is the enrichment of one and the champion of the other.

² John Henry Newman, *Parochial and Plain Sermons*, IV, p. 157. New York: Longmans, Green & Company, 1919.

A saint is simply a human creature developed to the utmost possibility of being."³

The saints, contrary to common belief, were not divine or unhuman. How often have you heard a child say, when reminded of something done by a saint: "Oh, but he was a saint?" That answer is indicative of an all too common state of mind. The saints achieved holiness with the same mind and will and intelligence that we have. They were subject to the same gusts of passion. Their bodies averaged no better nor worse than our own. They fought their battle with the same human equipment that we have, and they retained this equipment to the very end. There is an exquisite touch of this nature in St. Teresa's remark upon seeing a very bad portrait of herself painted by a certain brother Juan, who fancied himself as an artist: "May God forgive him," said the saint, "for making me so ugly." And the care taken by Sts. Perpetua and Felicitas to adjust their garments just a few moments before death, brings home the fact that feminine nature has not changed a great deal since the third century. Grace did not destroy their humanity but raised it to sublime heights.

I might substantiate this whole matter by a truth that is too often neglected in thinking of the saints: It is this, that sanctity is likely to be shown along the lines the individual followed before reaching sanctity. For example, Ignatius Loyola was a soldier and a good one. Naturally enough his sanctity shows soldierly qualities as does the religious order which he founded. Obedience, rigid and unbending, is demanded in all that is not sin. Holiness on the part of the members of the order is besieged as though it were a walled city. The spirit is exercised like the body. System, orderliness, is the mark of Loyola and his society. And the result of these things has been shown in their history.

The saints, then, were supremely human. They were individuals in all things. Perhaps twelve more varied char-

³ Rev. Aloysius Roche, *Religion and Living*, p. 4. England: Burns, Oates, and Washburn.

acters could not be found than the apostles. Yet there are certain qualities common to them all, qualities which may be said to be basic to sanctity because they are part of that balance which goes to make up the saint.

The question of balance, good judgment, or common "horse sense" is in itself interesting. The saints were the supreme realists. They had a clear view of the relation of values. Indeed, it is this which lies at the very foundation of their striving after holiness; they could see the relative importance of God and things which are not God, of things which lead to God and things which lead away from Him. They knew the difference between essentials and non-essentials, even in human affairs. Witness the religious orders and institutions founded by saints, even by such so-called idealists as St. Francis of Assisi, which are stronger today than the day they were founded. Or think of the clearness of vision of Loyola, which, against all the opinions of his time, could see the need for what he thought of as a light cavalry, ready to do the pope's bidding instantly, ready to go to most distant places on a moment's notice. If the saints were idealists in one sense their piety was solid and level headed. St. Teresa was certainly realistic enough in her witty but sensible prayer, "From silly devotions and long faces, deliver us, O Lord;" and the great ascetic, St. Francis of Assisi, was more than sensible when he gave this sage advice: "Do not give brother body cause to complain and say, 'I cannot kneel erect at prayer because you do not feed me well enough!'" St. Teresa, again, in making a choice between two persons to head one of her institutions, chose the one who was less holy, because, as she said, he was the better administrator of the two, and it was an administrator that she needed. In the matter of ascetic practices, St. Ignatius had some strong views. But understanding that his men had to do active work, that called for health and strength if it were to be done well, he saw to it that they were well fed, not overfed, and he provided that corporal penances be done only by permission. So insistent was he on this point that the great commissary of the Spanish Province, St. Francis Borgia, was given a companion whose

sole duty was to curb his zealous spirit of austerity. Philip Neri, too, can certainly not be accused of ever having been lacking in zeal. Yet his advice to a scrupulous penitent is the essence of common sense: "Do not," he said, "try to do too much; leave a little for the angels."

This sense of balance and of reality is, humanly speaking, what made the saints saints and not heretics. Where, for example, is the difference between a Loyola and a Luther? Certainly Luther's beginning, as a monk, was more auspicious than Loyola's as a soldier. In the beginning Luther was not a bad man and Loyola was not a saint. Both had the same great longing for some assurance of salvation. Both fought against disorders in the Church. Luther became the arch heretic, Loyola became a saint and the leader of saints. Why? Because Luther lacked the very precise sense of balance which Loyola possessed. Both were individualists; both went against the spirit of their times. But St. Ignatius could see what Luther missed, that there was something greater than the individual, God and His Church.

What application has this sense of balance for present day teaching? If there is anything lacking in American lay Catholics today it is the ability to put first things first. I know persons, presumably Catholics, who will miss Mass on Sunday because they have to paint the basement wall. They will probably be very much surprised when the angel of the judgment points out the great difference between the two. Furthermore, I know that American Catholics are rather given to regarding as charity what is simple, elementary justice. If a new generation can be brought up in a proper regard for just this one matter alone, the reign of Christian Social Justice will be hastened. This matter can be applied to many phases of religious teaching, and its successful application will bring important results.

Another trait possessed in common by the saints is a strong capacity for love. Love, we said yesterday, is the very basis of sanctity. The capacity for love makes great saints or great sinners, according as it has or has not been perfected and directed by grace. Augustine had this capacity for love and so did the woman commonly known as Mary

Magdalen. Both were great sinners until their love was directed toward its proper end. An ardent nature, a capacity for strong attachments, is almost necessary for sanctity, for the person who is incapable of it is likely never to have spirit enough to become a saint.

But love of God must necessarily extend itself to fellow men. "Thou shalt love thy neighbor as thyself" is not only a command, but it is a statement of the psychological truth that love of God must extend to all that God has made. Yet is it not sometimes felt that the saints were so absorbed in loving God that they forgot to love man? or that their love of man was a somewhat abstract love of souls? Yet the truth is that the love of the saints went out to all things. What do you suppose made St. Francis look upon death as a brother, and fire as a friend, and wild animals as his kinfolk? Was it disregard, do you think, that made it possible to ask "Brother fire" not to hurt him too much when his eyes were being treated by that element and, what is more, to bring "Brother fire" to the point of making himself bearable? And the story of the same saint and the wolf of Gubbio, true or not, points clearly to his love of animals. Animals play rather important parts in the lives of other saints as well: St. John Bosco's dog and Philip Neri's dog and cat are scarcely less famous than their renowned masters. Blessed Martin de Porres could not bear to see an animal suffer, and his kindness gained him a great ascendancy over them.

Love of their fellow men was the mainspring of the lives of the saints: St. Vincent de Paul, Camillus de Lellis, Don Bosco, the Curé of Ars. St. Elizabeth of Hungary, these are only a few of the names that will forever be synonymous with practical charity.

But there is another form of love, the common, ordinary, everyday form, which is seldom associated with the saints. And yet it is a point that can well be emphasized with children; I mean friendship. To a child friendship is holy, and loyalty to friends is second only to God. What about the saints and their friends? Let us consider the austere St. Boniface, for example. Probably no man had so many good

friends, and certainly few busy men would have kept up correspondence with them as St. Boniface did. One who knows anything of the spirit of this man, will not be surprised to read in a letter to Ecbert of York: "As I cannot embrace your Grace," he says, "I am sending you two small casks of wine . . . praying you, in the name of the charity that exists between us, to have a day of rejoicing with your friends"⁴—and this from a man who was a total abstainer. It could have been nothing less than friendship that made St. Dominic pack a number of wooden spoons on a long journey over the mountains, for his nun friends in a distant convent. If Loyola and Xavier were not the greatest of friends it is difficult to name their relationship. Other examples could be given of other saints. But this is enough.

Coupled with the capacity for love goes strength of feeling that leads not seldom to impetuosity and a strong temper. Neither of these are at all unusual in the saints. St. Peter is probably the classic example of impetuosity. With Peter, to think was to act, and unfortunately Peter did not always think too clearly. But there is something lovable about this fault, if it is a fault, and it may have been the very thing that attracted the Blessed Lord to his first Vicar on earth. Hot heads and quick tongues are common enough in the saints. St. Aloysius the meek, St. Francis of Sales, the gentleman, St. Teresa the Elder, are three who had to battle all their lives against their tempers. Yet they managed not only to control them but to turn them against the one thing worth getting angry about, sin. A gentleman who was with St. Francis de Sales on one occasion, remarked upon the calmness with which the saint had accepted a fearful berating from some one who felt himself aggrieved. The saint sighed and answered: "If you do not believe that it costs me dear to stifle an unkind answer, put your hand here on my breast and feel how my heart is pounding." A temper, therefore, is not a bad thing in a child; it may be a mark of spirit. Neither need it be broken. It can be controlled and directed rightly as the saints did theirs. And

⁴Quoted from Godfrey Kurth, *St. Boniface*, p. 113. Milwaukee: Bruce Publishing Company.

a child, particularly one in the years of adolescence, can be brought to understand this truth and to act upon it.

The final human trait which might be mentioned here is wit, humor, and its concomitants, playfulness and cheerfulness. Now humor, someone has said, is part of wisdom and wisdom is a gift of the Holy Spirit. Christianity is a cheerful religion; St. Paul insists on this in several of his letters. It would not be difficult to defend the thesis that only the holy can be happy. The remark of Artemus Ward that "there is not only pun but there is vertew in a harty laff," contains as much truth as wit. He goes on to say that "Animals cant laff and the devils wont." Somewhat in the same strain St. Francis de Sales said that a sad saint is a sad sort of saint. St. Philip Neri, whose main object in life was to form saints, laid down the rule that he would have no sadness in his house. The same Philip was so fond of practical jokes that he had Rome in an uproar much of the time. His wit served practical purposes, too, as when he ordered a sad penitent to go out on the street corner and sing, or invited another to run a footrace with him. The account adds that the two ran hand and hand and then sat down to laugh until the tears ran down their cheeks.

St. Teresa possessed a wit that was somewhat caustic, and did not hesitate to use it even on Our Lord Himself. In one of her visions our Blessed Saviour consoled her by saying that when she suffered most then He was closest to her, adding that His friends were those whom he chastised the most. Teresa acknowledged the truth of this, adding that perhaps that was why He had so few of them. Of one of her correspondents she complained that his letters were made up of nothing but quotations from St. Paul, and that he always closed by regretting that he had written nothing but nonsense. "I think I should denounce him to the Inquisition," she said.

The wit of Francis de Sales is well known, as is that of St. Thomas More. St. Alphonsus could not hear gloom or frowns at recreation and insisted that it was better to talk nonsense than not to talk at all. The Curé of Ars, that

model of hard working pastors, also liked his joke and made it serve his ends. Of one talkative woman he inquired if there was any month in which she talked less, other than February. His distaste for the fussing of doctors became known in one of his illnesses when someone asked him how he was. "Well enough," he said. "I have four doctors. But if another one comes I am a dead man." The wit of Aloysius was of the grim sort as might be expected of one of his family heritage and bad stomachs. Charles Borromeo was probably too busy to make jokes, but all in all the saints were gifted with a sense of humor because they were gifted with that basic thing, a sense of proportion. To most of them cheerfulness was a necessary part of Christian perfection. St. Francis of Assisi spoke of the "study" of cheerfulness, and Francis de Sales called it the "strategy" of cheerfulness.

In any study of the saints, therefore, that remains close to reality, we will find no lack of the human qualities which make all the world kin. And I would advise you in studying the saints for your use in the religion class, to look for these things. They will give you an invaluable point of contact, and beside them grace will shine the more splendidly. Father Roche, in his *Bedside Book of Saints*, from which many of the ideas for this lecture were gathered, says: "... in all the saints there is enough of the human element to give a human interest to their lives. . . . We like to find ordinary things even in extraordinary people . . . a marble or bronze type of heroism excites wonder and astonishment, but it leaves our heart rather cold."⁵ This, I believe, is particularly true of youngsters.

I am not telling you to emphasize the human to the exclusion of the divine. Particularly I am not telling you to bring out those things in the saints, which to us, who have neither a grasp of peculiar circumstances nor an insight into hearts, may look like indiscretions. This would be particularly fatal with younger children. But I do feel that if your account is somewhat overbalanced on the human side it may not be

⁵ Father Roche, *Bedside Book of Saints*, p. 1. England: Burns, Oates and Washburn.

a bad thing. These children will some day read the conventional lives, there will still be some such around for years to come, and then they will be able to make their own balance between exaggerated humanity and exaggerated divinity. I am for making the saints what they were, men and women like ourselves who did things for God. These things were not always big things, but they were always things done in a big way, done cheerfully, and done with the right intention. The saints were, in the words of St. Francis Xavier's motto, "Great in little things." This, I believe, is the end of religious education, and to this end the teaching of the saints can be helpful.

TRAINING IN HABITS OF RELIGION

How the child reacts to the instruction is largely determined by the method and the manner of the instruction. So natural and simple are these children, that if they do not like us, they do not like what we teach. Love of virtue is not the result alone of the quality of the content but of the quality of the instructions and the instructor. Here lies our greatest challenge to give the best teaching that can be done. There is not much gained in teaching only abstract virtue; the child wants concrete examples. We must realize that we teachers of truth and goodness have many rivals in attractiveness. The playground, the movies, the gang, companions, the neighborhood. All these forces aid or harm our work. The reaction of the learner's mind to the instruction depends on the pleasurable disposition aroused in learning.

Presented by Sister Brendan, at the Teachers' Institute held during the Catechetical Congress in Hartford, October 2-4, 1938.

Religion In the Elementary School

A METHOD OF TEACHING THE MASS*

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While the theology of the Mass is more important than the method of presentation, every teacher realizes that the proper technique is helpful in obtaining proper results. But the teacher must learn how to appraise her own methods; the results of her teaching will determine whether she is a success or a failure. The results of even hard-working teachers are at times pathetically meagre. Let me illustrate by a case of what happened out in the Middle West.

Helen was a pupil in the fifth grade. Being an only child she had many nice things, but of all her treasures, she was proudest of her "Mass Projects." And they were beautiful, complete sets of home-made paper vestments in all colors, little clay priests and servers, an expensive (\$8.00) electric altar with its crucifix, altar linens, Missal, and cruets. And how Helen loved to put her toys to use, vesting the priest, moving the servers around, lighting the candles on the altar; truly our little girl was a successful product of the project class in religion.

Helen lives directly across from the church, is in good

*This paper was presented by Father Kirsch in Hartford, Connecticut, at the Fourth National Catechetical Congress of the Confraternity of Christian Doctrine, October, 1938.

health, and has not work to keep her home, yet never goes to Mass or Communion except on Sundays.

You might suspect that some teacher has mistaken the means for the end. The externals of the Mass are important but here, too, "it is the spirit that quickeneth."

The method that seems to me best adapted for teaching the Mass on almost any age level is the one described by the Rev. Dr. William Busch in *The Mass Drama*.¹ This method has been outlined briefly for the benefit of all teachers of religion by the Rev. Dr. Paul Bussard in his admirable pamphlet *If I Be Lifted Up*.² Father Bussard's *Small Catechism of the Mass*³ should be used in the same connection. In the new catechism *Catholic Faith*, Book Three,⁴ Father Bussard's diagram of the action of the Mass is reproduced on page 216. In the "Problems and Topics for Discussion" appended to each lesson of the Catechism frequent reference is made to this Diagram.⁵

The Diagram just mentioned divides the Mass into the two units: The Mass of the Catechumens and the Mass of the Faithful. Each of these two units again is divided into two parts: the first part shows the line going up and the second part shows the line coming down. Here you have what you will find in analyzing any liturgical prayers, an upward movement of man to God, and a downward movement from God to man. You recognize these two movements clearly in the "Kyrie eleison" as well as in the "Hail Mary" and in the "Our Father." You will find the same two movements in any Collect of the Mass, even though at times the prayer might begin with a request; in the latter case the order is psychological. This upward movement and the corresponding downward movement might also be illus-

¹ Rev. William Busch, *The Mass Drama*. Collegeville, Minnesota: Liturgical Press, 1930, 35 cents.

² Rev. Paul Bussard, *If I Be Lifted Up*. Collegeville, Minnesota: Liturgical Press, 1934, 10 cents.

³ Rev. Paul Bussard, *Small Catechism of the Mass*. Collegeville, Minnesota: Liturgical Press, 1932, 5 cents.

⁴ Rev. Felix M. Kirsch, O.M.Cap. and Sister M. Brendan, I.H.M., *Catholic Faith*, Book Three. New York: P. J. Kenedy & Sons, 1938, 50 cents.

⁵ EDITOR'S NOTE: We regret that it was impossible to reproduce Father Bussard's "Diagram of the Mass."

trated by the arch of a cathedral. We might also speak in this connection of a rainbow of prayer, and let the drawing follow the teaching of those who say that the curve is the line of beauty. Some teachers have used blue chalk for the unit of the Mass of the Catechumens as calling primarily for the virtue of Faith, while for the Mass of the Faithful they use the yellow color, passing into intense red for the climax and fading finally into green as indicating peace and hope.

In the Mass of the Catechumens we speak to God and God speaks to us, and thus we prepare for the second part of the Mass, the Mass of the Faithful. In the Mass of the Faithful we first give to God with Christ and then God gives Christ to us.

It might be well to remember in analyzing this Diagram that the Creed is a rather late addition to the Mass, having been introduced into the Mass as late as the ninth century.

The prayers of the Offertory now signify only what the Offertory procession signified originally.

In dealing with the Mass of the Faithful it is necessary to stress the essence of sacrifice. If we do not stress this essential element our pupils may learn a great deal about the accidentals and may never discover the essence of the Mass. In the Offertory we offer to God the bread, the wine and ourselves. In so doing we join our hands with Christ and the Church.

The Consecration is the chief part of the Mass, yet the words of Consecration cannot be understood unless we understand the words of the Canon. In this connection we might remember for our encouragement that Adrian Fortescue finds that though the Canon of the Mass cannot be explained historically in all details, it is actually well balanced and unified. Hence teachers should not make the vain effort to explain everything on historical grounds. Teachers of religion should introduce into the explanation of the Mass only so much history of the ceremonies as is necessary to explain the meaning of the respective part instead of reducing the explanation of the Mass to a collec-

tion of historical anecdotes. The fine balance of the Canon is readily apparent from the Diagram of the action of the Mass.

With the "Our Father," which may well be called the table prayer of Christians, we begin to prepare for the reception of Holy Communion. The best thanksgiving for Holy Communion is our Catholic action. The Post-Communions of the Mass are splendid treatises on the effects of Holy Communion.

This Diagram of the action of the Mass properly explained will assist both teachers and pupils in realizing that the Mass is the most important action on earth since Christ our Brother offers Himself as a Victim to His Father for us. The Mass so understood should readily prove the center of our Christian life.

While the method that has been presented should prove helpful in our work, we must recognize that here, too, it is the teacher that is after all the most important factor. The teacher may say what he pleases but he thunders what he is. Sometimes what a teacher of religion is shrieks so loudly that his pupils cannot hear what he says. A community supervisor in reporting the poor results from the teaching of the Mass in the school room traced the failure chiefly to the teachers themselves. She explained that the teachers, though they taught the use of the missal to the pupils in the school room, never used the missal themselves while attending Mass. To teach the Mass properly we teachers of religion must use the Missal ourselves. St. Francis of Assisi rightly insists that we know only as much as we do. We should never dare to demand of our pupils what we do not do ourselves. How can we say that we know and love the Mass if we teachers of religion do not use the missal ourselves?

The zeal of the teacher is essential in teaching the Mass, but this zeal must always be intelligent. Hence all teachers of religion should bestir themselves to become familiar with the fine literature that is now available on the Mass and Liturgy. They will be helped in this regard by a careful

study of the bibliography compiled at the Catholic University of America: *The Religion Teacher's Library*.⁶ This bibliography lists some ninety titles of excellent books and pamphlets on the subject. Many of our teachers do not yet know the "Leaflet Missal".⁷ This "Leaflet Missal" contains the Sunday Mass with both the Ordinary and the Proper. The "Leaflet Missal" makes it easy for everyone to follow the priest at Mass. In addition to the Mass text there is a short essay on the aspects of the Sunday Mass.

PAPAL DELEGATE DELIVERS IMPORTANT MESSAGE TO CONFRATERNITY OF CHRISTIAN DOCTRINE

"... In Catechism, the longest, most important and most difficult task is that of teaching the child to apply the Catechism to its daily life and habits. Little does it profit one to know the Commandments without observing them, to be familiar with Christ's teachings on the Sacraments without receiving them, to be able to enumerate the capital vices and then not to combat and avoid them. If one does not apply the Catechism in practice, he cannot be said to know, love and serve the Lord. A priest or Religious can do much to impart this complete Christian Doctrine, but it is the family and home that must accomplish the greater part.

In "Educational Notes" section, *The Catholic Educational Review*, Vol. XXXVI, No. 9 (November, 1938), p. 561.

⁶ *The Religion Teacher's Library*. Paterson, N. J.: St. Anthony Guild Franciscan Monastery, 25 cents.

⁷ "Leaflet Missal". St. Paul, Minn.: Chancery Building, \$1.00 per year.

TEACHING HONESTY

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EDITOR'S NOTE: "Teaching Honesty" was the topic presented by Sister Albertus Magnus at one of the meetings of the Teachers' Institute held during the Catechetical Congress in Hartford, October 2-4, 1938. Space will not permit us to publish the author's resumé and careful criticism of the studies in honesty made by Paul Voelker¹, V. M. Cady², E. V. Chambers³, Hugh Hartshorne and Mark A. May⁴, Sister Francoise Flynn⁵, Sister M. Catherine Andreoli⁶ and others.

In the first paper of this series, some of the tests which have been used in the past for the purpose of detecting honesty in children were described in detail. The most notable of these were the peeping test, the puzzle test, the double testing method, the overstatement technique, and the duplicating technique. All of these procedures are criticized because they are unethical and of little or no value to the individual child or to the class as a whole. Such artificial tests of character would tend rather to do harm than good to those subjected to them. They certainly are not natural situations and so cannot result in natural responses. The situations are unfair to the child and so cannot demand justice of him. The child knows of only one way to come up to what he thinks is expected of him, and if he attempts

¹ Paul F. Voelker, *The Function of Ideals in Social Education*, Ph. D. Dissertation, Columbia University, New York, 1921, 127 pp.

² Vernon Mosher Cady, "The Estimation of Juvenile Incurability," *Journal of Delinquency*, Monograph No. 2, 1933, 140 pp.

³ Edward V. Chambers, "A Study of Dishonesty Among the Students of a Parochial Secondary School," *Pedagogical Seminary*, 33 (1926): 717-728.

⁴ Hugh Hartshorne and Mark A. May, *Studies in Deceit*. New York: The Macmillan Co., 1930. Part I, XXI, and 414 pp., and Part II, VIII and 306 pp.

⁵ Sister Francoise Flynn, *A Study in Honesty*, M. A. Dissertation, Catholic University, Washington, D. C., 1934, 47 pp.

⁶ Sister M. Catherine Andreoli, *Honesty of Parochial School Children in Classroom Situations*, M.A. Dissertation, Fordham University, New York, 1935, 73 pp.

by unfair means to reach that standard he is rated as dishonest.

Because the lack of proper motives was so evident in the previous experiments, the author attempted to ascertain what effect a combination of three types of motivation would have on the tendency to be dishonest, when the test situation is natural and fair to the children.⁷ Immediately the problem arose as to what were the proper motives, and this led to an intensive study of motivation. The results are too important to leave unmentioned.

We are indebted to Father Kirsch for his very practical definition of motivation. In his *Catholic Teachers' Companion* he says that "motivation is getting the child to do his school work because he wants to do it."⁸ The child will want to do it if he sees real value in the work, if it helps him to attain some end desired by himself. Father Kirsch brings out the same idea in summing up Lindworsky's theory of will training when he says that the "proper motives, that is, such as are understood to possess genuine value to the person concerned, plus enthusiasm, are the main elements in the process of will training."⁹ There must be a desire to do a thing in order to develop a lasting habit. Every human act is motivated in some way. Hence the teacher must keep in mind the aim of the educative process and should use only those types of motivation which are in accordance with that aim.

All forms of natural motivation involve some aspect or kind of competition, for there is no motivation without competition. This may take various forms. Willmann in his *Science of Education* says that there are two standards of competition. The first is the objective standard. This is competition with another person or competition between two or more groups. The second is the subjective standard, competition with

⁷ Sister Albertus Magnus Garvey, *Empirical Study of the Honesty of Parochial School Children in Classroom Situations*, M.A. Dissertation, Catholic University, Washington, D. C., 1937, 47 pp.

⁸ Felix M. Kirsch, O.M.Cap., *Catholic Teachers' Companion*, p. 151. New York: Benziger Bros., 1924.

⁹ Felix M. Kirsch, O.M.Cap., *Sex Education and Training in Chastity*, p. 474. New York: Benziger Bros., 1930.

one's own previous record. Both these standards are good and should be used by all means. The objective standard, competition between groups or individuals is unfortunately used more frequently than the subjective, although the latter is of much more worth. Fewer children would become discouraged if they were urged to excel their own previous records rather than to measure their achievement by the work of classmates who were superior to them in ability. St. Paul in his exhortations to the Galatians says: "Let everyone prove his own work, and so he shall have glory in himself only, and not in another."¹⁰ And Bishop Spalding advises: "Be thy own rival, comparing thyself with thyself and striving day by day to be self-surpassed."¹¹

These two standards are types of natural motivation, but a system of education which offers only what is of natural interest to the child is incomplete because it ignores the rights of God and does not fully prepare the child for the future life. Rev. John K. Sharp in his *Aims and Methods of Teaching Religion*, urges the use of as many natural motives as possible in stimulating the pupils to action, for if directed properly they will aid in building up the supernatural.¹² However, the natural motives will not of themselves lead to the supernatural but the latter must be an essential part of the educative process. Therefore Willmann describes a third standard, the moral standard, in which all natural incentives are abandoned. The pupils are reminded of the opportunities and talents given to them by God and of the responsibility that is theirs to use these talents to the best of their ability. Without a doubt, this moral standard is the highest of the three, but all three are good if used wisely. None of the three can ever be completely ignored. The objective standard is best for the children in the lower grades but such motivation should not be prolonged because it is apt to develop in the pupils unde-

¹⁰ Galatians, VI, 4.

¹¹ Sister Mary Jutta, O.S.F. *School Discipline and Character*, p. 117. The Marquette Monographs on Education, No. 16. Milwaukee: The Bruce Publishing Co., 1930.

¹² John K. Sharp, *Aims and Methods in Teaching Religion*, p. 220-221. New York: Benziger Bros., 1929.

sirable qualities. At the age of thirteen or fourteen the pupils may be actuated by higher motives and then the objective standard should be dropped. The subjective standard should be stressed most on the high school level, and the moral standard on the college level.

Only when our education is imbued with both natural and supernatural motives is it complete. However, there is a tendency among religious teachers to stress the supernatural and to neglect the natural. In stressing the supernatural motives, we must not lose sight of the natural objectives, for if the latter are ignored and later the supernatural motives are weakened in life's struggles the last state shall be worse than the first.

Closely connected with the subject of competition is the thought of rewards used as incentives. Who can count the heartaches resulting from such practices when natural ability rather than effort has been rewarded? Little children do like to receive some satisfaction for acts they perform, but such incentives should not be continued as the pupils grow older, for they will soon become accustomed to performing certain acts merely for the sake of a reward.

There is a saying that nothing succeeds like success. Children delight in doing those things in which they are most successful. Here, then, is a worthy type of reward which a tactful teacher may place within the reach of a child who is easily discouraged.

Another type of reward which is often more effective than honors or attractive prizes is often overlooked by teachers. This is the approval of someone whom the child respects and in whom he has confidence. "The degree of satisfaction resulting from the approbation depends on the esteem for those who show it. The satisfaction afforded by the approval of one's equals is lower than that afforded by the approval of one's parents or teachers, while the highest satisfaction which one can desire or seek is the approval of God."¹³

¹³ Emerson E. White, *School Management and Moral Training*, p. 159. New York: American Book Co., 1906.

Having established a clear concept of motivation and having set standards for the attainment of an ideal, an experiment was undertaken in which 277 fifth and sixth-grade pupils of five parochial schools in two cities were tested. The type of deceptiveness tested was dishonesty in the scoring of one's own paper. In order to overcome the defects pointed out in previous tests it was decided to use a test the subject matter of which would not be too easy and yet would be suited to the ability of the pupils, and to employ at the same time a technique that would present a fair and natural situation. The method of testing used was the duplicating technique with the following changes: the work required of the child was not above the grade standard and the children were given all the time necessary to complete the test.

The tests used contained fifteen problems in arithmetic, graded in difficulty. There were two forms employed. The first was given as a preparatory test, and the second, which was very similar to the first, was given two weeks later. Both forms were made out for Grades 5 and 6 and therefore they were not difficult for the pupils. However, they were not so easy that the children had no opportunities to cheat for more than half the problems required two or three steps in the process of solving. Space was provided after each problem for the written work, although the pupils were instructed to do as much of the work as they wished "in their heads." No other paper was used. Opposite each problem was a square for the answer. Thus in correcting his paper a child could change one or more figures in an answer, he could insert a dollar sign or a decimal point, or he could write in a complete answer to a problem which he had been unable to solve. The tests were easy to administer and required only an hour and a quarter for even the slowest child.

In order that the situation and the response of the children might be normal, the teachers administered the tests and carried out the remedial work in their own classrooms. In advance of the testing the teachers met in a group to receive instructions so that the test situation might be kept

as much alike as possible for all the pupils. Mimeographed directions were provided for each one and these were explained and discussed in detail. There was a discussion as to the procedure to be employed in the testing, the time to be allowed for the test itself and for the subsequent daily drill, the manner of scoring the papers by the pupils, the amount of vigilance to be shown by the teacher during the test and the scoring of the papers, the interest to be aroused in the daily drill and the frequent reference to the incentives to improve. With this preparation the teachers were ready to administer the tests.

This was the procedure for the motivated group. The first test was given during the first period in the day by the classroom teacher. She instructed the pupils where to do the written work and where to place the answers, and she also told them not to hurry for they would have plenty of time. The teacher remained in the room. The children were allowed to use pencil. Sufficient time was given for all to complete the test. The papers were then collected and a duplicate copy of the answers on each paper was made. Great care was taken to make this copy exact. The papers were returned to the class later in the day. The correct answers were written on the blackboard and the children were instructed to place a cross on their papers beside each answer that was incorrect. The teacher did not leave the room; however, she did not act as a policeman. Nothing was said or done to prevent anyone from cheating if he desired to do so. On the other hand, nothing was done to induce the children to do anything they would not do otherwise. Pencils were used as before and since scoring one's own paper is a common occurrence in everyday school life the situation was quite the usual procedure. No false relationships had arisen between the pupils and the teacher, for the teacher had not been deceptive. The pupils were told to lay their pencils down when finished. The papers were collected, the answers were compared with the duplicate copies, and a record was made of any changes or inserted answers. Thus any attempts at deception were easily detected. The mean average for each class was computed and

compared with the standard set for that grade so that the teachers might see how their classes stood.

On the following day the teacher commended those who had done well and encouraged those whose grades were low. Then she read to them a letter which had been prepared previously and which invited them to compete in an arithmetic test with the pupils of the corresponding grade in another city. Immediately they showed keen interest and the invitation was unanimously accepted although there was some consternation at first for fear that the test taken on the previous day was the one by which the class would be judged, and the children were disappointed that they had not been informed of the competition sooner. Then they were made to understand that the first test was just a practice test to show them what they must do to get ready for the real test which would take place just two weeks later. The teacher explained then that the second test would be similar to the first, that the competing class would take the same test, that all those competing would spend fifteen minutes each day in preparation, and that no prize was offered for the class having the highest average, but that their reward would be in knowing that each pupil had worked to the best of his ability to make his class victorious.

In addition to this class competition, each child was urged to do better in the second test than he did in the first in order to improve his own average, for this time the test grades would be recorded. And finally the children were reminded of the gifts and talents God had given them and were told that they should try to please Him by making the best possible use of them. The teacher then told them that she could think of only one reason why God might be displeased with anyone's score. This reason was that the score had been earned dishonestly. This reference to cheating was indirect and was quickly brushed aside as the teacher sincerely assured the children that she was confident no one in her class would have recourse to such means. No further mention was made of the subject.

The remedial work in preparation for the second test began on the following day and extended over nine days.

This program of daily drill included a review of the problems in the first test and the solution of similar one, two, and three step problems, reading the problems carefully in order to understand them thoroughly. It also included the steps used in solving any problem, drill in the fundamentals, the placing of decimal points correctly in money problems, making up original problems, and analyzing problems without numbers. Interest was kept alive by the frequent mention of the motives, both natural and supernatural. The teachers had never known their pupils to be so prayerful and judging from their efforts they really seemed to be trying to please God.

On the tenth day the second test was given under the same conditions as the first. The procedure was the same as that described for the first test; the papers were collected, copies were made of the answers, and the papers were returned to be self-corrected. Again the papers were collected and a record made of any changes in the answers. The papers were scored in order that the child might compare his rating with that of his first test, and the mean average for each class was computed in order to compare the achievement of the groups.

The procedure used in testing the control group was the same with the exception that this group had no motivation whatever. The first test was given without any explanation, and the method of detecting deception was the same as that described for the motivated group. The same remedial work in preparation for the second test was given for fifteen minutes as part of the daily arithmetic lesson for nine days with no incentive of any kind to improve grades. On the tenth day the second test was given. The papers were checked for dishonesty, averages were computed, and the papers were returned to the classroom teacher. This concluded the testing program. Then while the examiner bent over columns of figures to check up on the results of the experiment, the children in the motivated group waited anxiously and hopefully to hear how their average compared with that of their fifth and sixth grade competitors.

This type of testing did not create an artificial situation.

The test situation was natural and thus the response was natural. No time had been lost because the activity demanded of the pupils in reviewing and solving problems had real values for them.

III

In the preceding papers the various kinds of tests used for detecting the cheating type of dishonesty have been described and the findings which resulted from them have been weighed. The methods of determining the percent of honest or dishonest pupils in a class were, however, unethical and so a recent study was made in which the tests used were fair to the children. The procedure was described in the second paper. The duplicating technique was used in order to detect any cheating, and both supernatural and natural motives were introduced to ascertain what effect they might have on the tendency to be dishonest.

According to the manner of rating the papers the highest score possible was 73 for the first test and 74 for the second. The standard of attainment set for the fifth grade was 61 and for the sixth grade 66.

TABLE I
A COMPARISON OF AVERAGE SCORES AND MANIFESTATIONS
OF DISHONESTY BY MOTIVATED AND NON-MOTIVATED
GROUPS

	No. of pupils tested	Average score		Percent dishonest		No. of changes possible	Answers actually changed
Motivated group	141	Test I	59.99	I	II	Test II	
		Test II	62.31	28%	3%	788	4
		Difference	2.32				.005
Non-motivated group	136	Test I	61.74				
		Test II	65.97	18%	24%	559	64
		Difference	4.23				.11

Although we are not concerned primarily with whether

or not these standards were reached, yet the results proved interesting. You will notice in Column 2 in the accompanying table that the average score of the motivated group in Test I was 59.99 and in Test II it was 62.31, an improvement of 2.32. In the non-motivated group, the average score for Test I was 61.74 and for Test II it was 65.97—a difference of 4.23. This shows a greater improvement in the group which had no incentive to do better in the second test. However, since some of the high grades were earned dishonestly the examiner checked up on the score to ascertain whether the differences between the averages of the two groups would have been so pronounced if none of the answers to the problems had been altered. But the improvement shown by the non-motivated group would still be greater than that of the motivated group. This marked improvement was most evident in one of the fifth grades which had a mean average of 61.50 in the first test and 69.84 in the second test. There seemed to be no obvious reason for this great difference since the class was not motivated. However, the classroom teacher explained that the class as a whole was unusually bright, that because of the remedial work the pupils felt better prepared for the second test, and that they found the second test easier than the first. This last statement was not surprising because all the teachers were of the same opinion. Although the improvement shown by the other classes in the second test was not so great or so marked as it was in this one class, yet the daily practice in problem-solving especially when combined with the various incentives, had aroused deep interest in arithmetic and especially in that phase which is usually so troublesome to students.

That the experimental or motivated group benefited ethically by the experience is evident in the results of the second test. Of the five classes in this group, three classes recorded no dishonest behavior while two children in each of the other classes changed some answers. The opposite tendency was apparent in the non-motivated group. The results are summed up in Column 3. In the motivated group twenty-eight percent changed one or more answers

in the first test while in the second, only three percent were dishonest. Although the non-motivated group was only eighteen percent dishonest in the first test, twenty-four percent were dishonest in the second test. The motivated group was much more honest than the non-motivated group in spite of the fact that this group had more opportunities to be dishonest. The pupils in the motivated group had altogether in Test II 788 incorrect answers (see Column 4). Of these only four answers, less than one percent, were altered. In the non-motivated group, of the 559 incorrect answers, sixty-four, or eleven percent, were changed.

These figures and the achievement scores indicate that the motivated group found the second test more difficult than the non-motivated group, but the remembrance of the supernatural motive seemed to counter-balance any tendency to cheat which the competition might have caused. This tendency in the children of the motivated group to be more honest in the second test may also be due to the fact that the classroom teacher did not leave the room while the children scored their papers. However, since the work was done and scored with pencils, it would not have been difficult to cheat. Of the four who did change answers, two added dollar signs to make the answers correct, one cleverly changed a 2 to a 3, and one child erased a figure changing an answer from 31 to 32.

Many of the answers could have been made correct merely by the addition of a dollar sign or a decimal point, or by inserting the correct answer in the space provided, even though the work was not done, for it was not necessary to have the work written out in the test papers. However, the children evidently could not very well reconcile the attempt to cheat with the thought of trying to please God. Finally, not too much time was allowed for the scoring of the papers. Hence, temptation was not put in the way of the pupils by creating a situation in which dishonesty was likely to result.

In many cases those who were dishonest in the first test made no attempt to cheat in the second and many who were honest in the first test, especially in the non-motivated group, changed from one to five answers in Test II.

The three types of motivation which were employed in the experimental group to stimulate the pupils to do better in the second test were outlined above. The first incentive was the competition between schools. The effect of this incentive has already been shown in the discussion of the standard of achievement attained by both groups. Although the improvement shown in the motivated group did not exceed or even equal that of the non-motivated group, nevertheless the results show how hard the children worked to make their school victorious.

The second incentive was the suggestion that each child should try to do better in the second test than he had done in the first. The individual improvement was nearly equal in the two groups. There were 102 pupils in the motivated group and 103 in the non-motivated group who did as well or better in the second test than they had done in the first, while 39 pupils in the motivated group and 33 in the non-motivated group did not do so well.

The third incentive was the desire to do one's best in order to win the approval of God and of one's conscience. The results of this type of motivation are evident in the achievement scores of the motivated group, but more especially in the decrease in cheating during the process of scoring the second test. The children of this group had benefited not only by the incentives of competition, but also by the spiritual values provided by the supernatural motivation. The teachers had held up to them a high ideal; had made them see the relation between themselves, their simple school task, and this ideal, and had thus influenced them to make their conduct harmonize with the desire to please God.

These gratifying results warrant the obvious conclusion that carefully planned instruction in moral principles and in the acquiring of natural and supernatural virtues plus the proper motivation are effective in character training. Individual differences among the teachers, however, and the various methods they employ, produce different results in the pupils. Hence, the urgent need of more adequately trained teachers of religion. The most desirable solution to

this problem would be to have a few well-trained teachers take over all the religion classes so that all the pupils may have the advantage of receiving religious instruction from one who has specialized in that subject.

Considering the subject for a moment from another angle, the question naturally arises: "Is cheating a sin?" A study made by Sister Maria Catherine Andreoli¹⁴ made in the intermediate and upper grades of a parochial school reveals some doubt in the minds of the children as to whether or not cheating is a sin. Among those who considered it a sinful act, there was doubt as to the seriousness of the offence.

The method of testing used in the study was the duplicating technique. The children corrected their own papers in the first group of tests but exchanged papers at the close of the second group of tests. Any changes made during the correction of the papers were easily detected. A month later a questionnaire was distributed to those who had taken the tests. The purpose of the questionnaire was to discover the attitude of the children toward dishonesty as manifested in the tests, and also to discover what reasons the children might propose for the action described in the stories, and thus to ascertain what motives actuate them under similar conditions. The following is the questionnaire Sister Mary Catherine used:

Read the following story and then answer the questions in the spaces provided.

Situation I. One day Sister Mary Clare, a teacher in St. John's School, returned some English and Arithmetic papers to her class to be corrected. Sister said that the boys and girls should mark their own English papers.

Jack Hayes was a very bright boy. He always got high marks. When he was correcting his English paper, he found that he had made some very careless mistakes. He did not want to get a bad mark. So he changed some of the answers and filled in the answers to some questions that were not finished. Then he marked them correct.

1. Was it right or was it wrong for Jack to change his answers? Give reasons for your answer.
2. Was it right or was it wrong for Jack to fill in extra answers? Give reasons for what you think.
3. Would you or would you not excuse Jack for what he did? Why?

¹⁴Sister M. Catherine Andreoli, *Honesty of Parochial School Children in Classroom Situations*, M. A. Dissertation, Fordham University, New York, 1935, 73 pp.

Situation II. James Gray in the same room was a very backward boy who always got bad marks. He was a very poor boy, too. He changed some of his answers and he also filled in some extra answers to questions that he did not do during the test.

1. Was it right or was it wrong for James Gray to do this? Give reasons for your answer.
2. Could you or could you not excuse James for what he did?

Situation III. Sister Mary Clare told the class to exchange arithmetic papers instead of correcting their own. Henry Black exchanged with John McCall. When Henry corrected John's paper, he found a great many answers left out and some wrong. So he changed a few wrong answers and wrote in a few of the ones left out. Then he marked them right.

1. Was it right or was it wrong for Henry Black to change or fill in the extra answers on his friend's papers? Why?
2. Do you think you could excuse Henry for what he did? Why or why not?

Situation IV. Charles Corning did not exchange his paper when Sister told the class to do so. He marked it himself and signed another boy's name to pretend that the other boy had marked it. He changed some answers too.

1. Was it right or was it wrong for Charles to do this? Why?
2. Would you excuse Charles? Why or why not?

Situation V. William Jones did not change any answers when he was correcting his own paper, but he did copy from the boy in front of him when he was taking the test. So he got a good mark on both his English and Arithmetic paper.

1. Did William do right or wrong? Give reasons for your answer.
2. Would you excuse William for what he did? Why or why not?
3. Underline the word that makes the statement correct:
What William did was (just as bad, worse, the same, not so bad) as what the others did. Give reasons for your choice.

If you had done what any of these boys did, what would you most likely do about it?

What should these boys do about it?

If you had done what these boys did, what would be the right thing to do about it?

If you think what these boys did was wrong, was it the same as stealing? Give reasons for your answer.

Was it the same as lying? Why?

Do you or do you not think these boys committed a sin?

Do you or do you not think these boys committed a mortal sin?

Do you or do you not think that these boys could receive Holy Communion the next day without going to confession? Why?

Leo Kelp in the same room also filled in some answers and marked them right. Then he changed his mind, erased the answers and marked the example wrong. Sister did not see him mark in his answers or erase them.

Can you think of anything that might have made Leo change his mind?

Can you recall anything your teacher this term or any other term ever said about copying from another child or changing answers or doing things like this?

Did your teacher ever tell you why you should not do these things?

Of the 445 boys and girls tested, 413 said that these boys had committed a sin. In answer to the question, "Do you or do you not think these boys committed a mortal sin?" 147 said they had committed a mortal sin. A comparatively large number said it was a venial sin and yet rated it serious enough to prevent the boys from receiving Holy Communion next day without first going to confession. In spite of such results Sister M. Catherine felt that had the children been asked the Catechism questions relating to the subject of sin, they would have been able to give the correct answers.

The results warrant the very evident conclusion that something very vital in our teaching of religion is lacking. We are sticking too closely to the questions and answers of the catechism and are not making practical applications of them. Our boys and girls need more than the answers found in the catechism in order to know that classroom honesty is not any different from that of the outside world, and that being caught is not nearly so great a crime as being dishonest. They need to discuss in class their moral problems, problems they meet in everyday life occurrences, so that when the occasion arises they may be able to judge correctly for themselves the course of action to take. With smaller children the problems are simple and often they are brought to the attention of the teacher by the pupils themselves during the recreation period. These will suggest others and the conscientious teacher of religion will find an endless supply of material for discussion.

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The discussion method is only one of the many means at the teacher's disposal of making the religion lessons more vital to the children. Pictures, stories, dramatization, motivation and projects are just as essential in the teaching of religion as they are in teaching any other subject in the curriculum. If the story is a true episode involving a problem of honesty in the boyhood or girlhood of a famous character, saint or layman, it will provide an effective opening for a discussion. Planning a dramatization of the story impresses the virtue more strongly on the minds and hearts

of the children and stimulates their interest in the study of honest conduct in every-day life.

Closely connected with the subject of honesty is that of ideals. If the virtue of honesty can be discovered in the life of someone whom the child respects and admires, honesty becomes attractive to him and begins to function in his own life.

There is a story of a prince who had a crooked back. He could never stand up straight like even the lowest of his subjects. Because he was a very proud prince his crooked back caused him a great deal of mental suffering.

One day he called before him the most skillful sculptor in his kingdom and said to him: "Make me a noble statue of myself, true to my likeness in every detail with this exception—make this statue with a straight back. I wish to see myself as I might have been."

For long months the sculptor worked hewing the marble carefully into the likeness of the prince, and at last the work was done, and the sculptor went before the prince and said: "The statue is finished; where shall I set it up?"

One of the courtiers called out: "Set it before the castle gate where all can see it," but the prince smiled sadly, and shook his head.

"Rather," said he, "place it in a secret nook in the palace garden where only I shall see it."

The statue was placed as the prince ordered, and promptly forgotten by the world, but every morning, and every noon, and every evening the prince stole quietly away to where it stood and looked long upon it, noting the straight back and the uplifted head, and the noble brow. And each time he gazed, something seemed to go out of the statue and into him, tingling in his blood and throbbing in his heart.

The days passed into months and the months into years; then strange stories began to spread throughout the land. Some said: "The prince's back is no longer crooked or my eyes deceive me." Others said: "The prince is more noble-looking." Still others said: "Our prince has the high look

of a mighty man," and these stories came to the prince, and he listened with a queer smile. Then went he out into the garden to where the statue stood, and behold, it was just as the people said, his back had become as straight as the statue's, his head had the same noble bearing; he was, in fact, the noble man his statue proclaimed him to be.¹⁵

This story might serve as an introduction to the study of ideals. Let each child, like the prince in the story, choose an ideal to be his model through life. In analyzing the qualities to be imitated in such an ideal, honesty should be stressed to the utmost, for children of today seem to have a false notion of what honesty really means.

A recent article by Father Lord entitled, "Why Students Cheat," has for its opening paragraph the following:

As long as there are young people and as long as there are examinations and as long as there are parents who become furious when their children get low grades, and as long as prizes are offered for winners in examinations or tests, and as long as teachers are angry or annoyed with poor recitations, and as long as human beings are human beings who like things the easiest way, students will cheat.

Father Lord does not believe that young people cheat because they are dishonest but because they are lazy or greedy. He contends that a pupil who stands high in his class will not cheat unless he is forced to because he has parents who raise the roof when their children do not bring home the prizes. But he feels that a student of average standing will cheat to pass or to get by without working while those whose standing is low probably will not cheat because it would do them very little good anyhow. There were students in the Hartshorne and May investigation who admitted that they cheated in order to pass or to get a high mark.¹⁶

Another examiner after an experiment with college students reached this general conclusion: Any factor which serves to handicap an individual or bring pressure to bear

¹⁵ Joseph B. Eagan, *Character Chats*, p. 5-6. Boston: Journal of Education, 1926.

¹⁶ Hugh Hartshorne and Mark A. May, *Studies in Deceit*, p. 394. New York: The Macmillan Co., 1930. Book I, XXI and 414 pp., Book II, VIII and 306 pp.

on him is likely to produce dishonest behavior.¹⁷ By handicap or factors that bring pressure to bear, he means social competition such as exists between members of fraternities, hard work, lack of ability mental and physical, extra curricular activities and scarcity of money.

Although this last conclusion, like Fr. Lord's, is apt to make the situation sound hopeless, and although it may seem almost impossible to hope to prevent cheating, there must be a way to eliminate to some extent the tendency in our pupils to be dishonest. But in order to teach others to be honest, a teacher must first of all be honest with herself and honest in her dealings with others, for no one can give what he has not. Since the religious teacher especially stands for all that honesty represents she is expected to combat dishonesty among her pupils. The example of the teacher is the best means of fostering natural virtues in her pupils. The more she lives up to the ideals she sets before her pupils, the more will they, too, live up to them. And the less she does, the less will they. Children are quick to notice any unfairness or partiality shown in praising or blaming, and hence the teacher should be careful not to offend against justice. In order to prepare her pupils to solve properly the moral problems that will confront them, she must set up a standard of right and wrong that will guide them throughout their lives. The honest teacher does not hesitate to condemn the poor work of pupils whom she would like to shield, nor does she neglect the child who is slow to learn and therefore needs more individual attention. The honest teacher is diligent in preparing her lessons properly and increasing her knowledge of the subject matter she is to teach, ever mindful that "perfect schools are the result not so much of good methods as of good teachers, teachers who are thoroughly prepared and well-grounded in the matter they have to teach."¹⁸

¹⁷ Frank W. Parr, "Problem of Student Honesty; factors of ability, family conditions, social and economic status in relation to Honesty," *Journal of Higher Education*, 7 (1936): 318-26.

¹⁸ Pope Pius XI, *Christian Education of Youth*, p. 30. Washington, D. C.: National Catholic Welfare Conference, 1930.

But, in her eagerness to acquire knowledge, the religious teacher must remember that "manhood, not scholarship, is the true aim of education." Let her acquire new facts, try out new methods, investigate new techniques, and make use of those that are worthy. All these she can make use of in her character training program. But, unless her teaching is centered about the moral and religious formation of man, unless in cultivating the natural virtues she cultivates the supernatural virtues also, unless religion is at the very core of all her teaching, then her labor is in vain, for it does not provide for the training of the whole mind.

It is our privilege to turn to high and holy things the thoughts of a child. I wonder if we realize the tremendous importance of our task. "Know you what it is to be a child?" says Francis Thompson. "It is to be something very different from the man of today. It is to have a spirit yet streaming from the waters of baptism; and it is to believe in love, to believe in loveliness, to believe in belief; it is to be so little that the elves can reach to whisper in your ear; it is to turn pumpkins into coaches, and mice into horses, lowness into loftiness, and nothing into everything (for each child has a fairy godmother in its own soul); it is to live in a nutshell and to count yourself the king of infinite space; it is

To see a world in a grain of sand,
And heaven in a wild flower,
Hold infinity in the palm of your hand,
And eternity in an hour.¹⁹

But even to this innocent, expectant, trustful child must come the fears of childhood. Into the life of such a one comes a day when he commits his first dishonest act, a day when he stands at his mother's side and feels that he can no longer be trusted, a day when his eyes are lowered beneath the gaze of his teacher because he has broken her faith in him.

Let us not condemn this child for his first stumbling into the labyrinth of deception—let us not chide him for this

¹⁹ Francis Thompson, *The Works of Francis Thompson, Volume III: Prose*, p. 7-8. New York: Charles Scribner's Sons, 1913.

weakness to which all human kind are prone, but let us lift up the bowed head and hold aloft before his wide-eyed gaze the divine nobility of a courageous act, let us build anew in his soul a trust and confidence in his own power to conquer whatever might tarnish the brightness of that valiant honor that is his to guard and cherish. And, let us find in the child's renewed trust and renewed courage, a new trust and a new courage to build again in our own souls the noble ideals we once guarded and cherished; let us find in his simple faith, a new faith that we, too, may become as little children for Christ has said, "Of such is the kingdom of Heaven."

"WHY THE CROSS?"

The Christian theory of life is so coherent, so logical, so simple yet so mysterious, so accommodated to the average man as well as to the most highly gifted, and finally so soul-satisfying that, when adequately presented, it must readily recommend itself to all men of sincerity and good will. It alone amongst all other theories, faces the problems offered by human existence and gives an answer to them. Contrasted with the Christian theory of life and life's experiences, all the theories that conflict with it and set themselves up in opposition to it, must appear barren, ignoble and utterly incapable of satisfying the ineradicable aspirations of the human spirit. On the other hand, for those who rally to the standard of Christ, a clear and explicit notion of what Christianity essentially means, must have the effect of strengthening their hands and confirming their resolution in the defence of the values to which they give their allegiance.

By Edward Leen, C.S.Sp., *Why the Cross?* Introduction, p. 11. New York: Sheed & Ward, 1938.

High School Religion

THE PREPARATION OF OUR HIGH SCHOOL TEACHERS OF RELIGION¹

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Teacher preparation has always been a major educational problem; in the field of religion it is of transcending importance. Father George Johnson, speaking at the National Catholic Educational Association Convention, enunciated the principles of the preparation of teachers of religion; and commented on the practices as follows:

That the teacher of religion should have a thorough knowledge of the doctrine of the Church goes without saying; yet . . . we have been in the habit of taking a great deal for granted in this connection. The average religious and lay teacher has very little scientific knowledge of theology, and great numbers of them have never had what would be the equivalent of a college course in religious content. Many Sisters confess this freely and claim that as a consequence of their lack of satisfactory knowledge of their religion, they are inclined to be very hesitant and timid in their presentation of subject-matter.

There should be in the curriculum of every institution that is engaged in the preparation of teachers for Catholic schools a mature and thorough course in Christian doctrine . . . and with it should go training in the principles and practices of asceticism. It is true that the religious teacher leads a life according to the laws

¹ The material in this article is taken from a study presented by the author for her master's degree at Marquette University.

of perfection, but . . . frequently the religious lacks an adequate knowledge of the science upon which his or her life is based. As a consequence, pietism is frequently confused with virtue, and our children never quite understand that "doing the truth in charity" which enables them to grow up to the head, even unto Christ. . . .

The third element in the formation of the teacher of religion is method. The fact that we are dealing with a subject which is supernatural . . . does not absolve us from respecting the natural law in its teaching. . . . It is a species of quietism to expect that divine grace and the gifts of the Holy Ghost will see to it that the child learns his religion no matter how we present it. We can take it for granted that the training of the priest for the mission of catechetics leaves nothing which could be desired from the point of view of knowledge of content. If any failure can be chalked up against it, it is on the point of pedagogy. Catechetics receives a relatively small share of the seminarian's attention and for the most part it is a rather theoretical and lifeless course. . . . Too frequently he gets the impression that most modern pedagogy is nonsense and that anyone who knows his subject can teach it. Of course, this condition is gradually bettering itself.²

We wish to know, as specifically as possible, how far these statements apply to high school religion teachers today.

In a questionnaire sent to the diocesan superintendents, one section read: "Are all the religion classes in the high schools taught entirely by priests? If not, how often do priests instruct in high schools where religion is taught by Sisters?" Answers received from fifty-six dioceses indicated the following arrangements:

TEACHING OF HIGH SCHOOL RELIGION BY PRIESTS IN
FIFTY-SIX DIOCESES

Entirely by priests.....	4
Three or four times a week.....	3
Average twice a week.....	15
Once a week.....	14
Once a month.....	2
No definite ruling.....	18

The four dioceses reporting that all the teaching was done by priests were small, having less than two thousand pupils in Catholic high schools. The same holds true for the three dioceses reporting religion classes taught three

or four times a week by priests. Four fairly large dioceses, having Catholic high school enrollments between two and seven thousand, report their average amount of instruction by priests as two periods a week. The trend in the larger dioceses, as far as figures are available, is to leave the matter to the individual schools or to provide one instruction a week by priests.

Various attitudes were revealed by some of the additional remarks volunteered in connection with this question. One superintendent writes: "Religious instruction is usually given two periods a week, but we are contemplating a period each school day whenever enough priest teachers are available." Another, on the other hand, says, "Priests miss classes often and the children lose interest. Often priests are not good teachers and do not make classes interesting. The teacher of religion should not be tied down to parish work, where sick calls, funerals, etc., will take him from his class. Only too often he rushes in with no preparation. The children must recite and answer if you intend to make them study. There is hardly time for the priest to do this in two periods a week." Another says, "Priests teach Junior and Senior classes."

That priests should teach the religion in high school is the desire, if not the injunction of the Church. Canon 1373, Section 2, states: "Youths who attend the secondary or higher schools should be given fuller instruction in religion, and the local Ordinaries should see to it that this instruction is given by zealous and learned priests."

Actual practice indicates that some diocesan authorities interpret this law to mean that the religious instruction in high schools must be given only by priests, even if this means giving only two periods a week, or even less under pressure of parish duties. But the more general interpretation is that religious orders and secular lay teachers may assist with the work and even, in case of necessity, do the larger portion of it, acting in cooperation with the clergy who teach the classes once or twice a week whenever pos-

³ Rev. George Johnson, "The Preparation of the Teachers of Religion," *National Catholic Educational Association Bulletin*, XXVII (November, 1930), 422-427.

sible. In 1930 Reverend Percy A. Roy, S.J.,³ found that in eighteen out of two hundred fifty schools that responded to his questionnaire there were some instructors in religion who were not priests, Brothers, or Sisters. However, the total number of secular lay teachers conducting religion classes in our high schools is very small, and the main problems of the teaching personnel are those concerned with the insufficient number of priests and the consequent use of other teachers, some Brothers, but more often Sisters, even in many of our co-educational high schools.

In considering teacher preparation, then, the two important groups to consider are: (1) priests, whether secular or religious and (2) religious Brothers and Sisters. The preparation of the priests in regard to subject matter is obviously so extensive and thorough as to need no discussion. In regard to professional preparation as teachers, there is not as much uniformity as in the subject preparation.

Data collected by Father Heck⁴ in 1933 and 1934 from thirty of the thirty-two diocesan major seminaries showed that twenty-one seminaries have courses in catechetics, varying in length from fifteen to 286 clock hours, or from one to nineteen semester hours. Eighteen of these thirty seminaries offer various other courses in education, the amount varying from two to twenty-four semester hours.

A priest's preparation for teaching religion is something that can never be accounted for in terms of semester hours, as the point of view of the whole six years of the major seminary is preparation for participation in the teaching, as well as governing and sanctifying powers of the Church, and the seminarian gets fundamental pedagogical ideas outside of courses in pedagogy. Yet the very scant time allotted to specific training for teaching in most seminaries produces the impression that it is unimportant or needs very little attention.

³Rev. Percy A. Roy, "What the Catholic High School Is Doing in the Teaching of Religion," *National Catholic Educational Association Bulletin*, XXVII (November, 1930), 251-256.

⁴Rev. Theodore Heck, O.S.B., *The Curriculum of the Major Seminary in the Relation to Contemporary Conditions*. Washington, D.C.: Catholic University of America, 1935. Pp. xii+160.

The preparation of religious teachers who are not priests presents a different picture. Their college courses usually include sufficient professional courses. Their religious life, with its daily meditation, spiritual reading, assisting at Mass, and recitation of the Office is in itself a general preparation for the teaching of religion. Moreover, during the canonical year of novitiate, the young religious may not engage in any of the external works of the order nor in any secular studies, but, in addition to some domestic duties, spends the year in the study of religion. The major purpose of the year is the novice's own spiritual advancement and specific preparation for the obligations to be assumed by the vows, but courses in Christian doctrine, apologetics, catechetics, Church music, Church history, etc., are permissible. While it is evident, then, from the nature of the religious life, that a certain amount of training can be relied on, it cannot be presumed that this amount is sufficient for teaching high school religion.

A questionnaire was sent to 45 schools in three dioceses of the Middle West; the thirty schools responding were taught by secular clergy and nineteen different religious orders. Considering the personnel of the instructors in religion, we may divide the schools into three groups.

I. There are eight schools in which religious instruction is given entirely by priests. This is generally presumed to be the ideal, but where this limits the instruction to eighty minutes per week or gives one priest 295 pupils, this does not seem adequate.

II. There are twelve schools in which religious instruction is given once or twice a week by priests and on other days by Sisters. In several of these schools the pupils receive five forty-five minute periods a week of religious instruction, with Sodality meetings held during separate periods, a generous time allotment. In several schools the priest comes only once a week and instructs a large group, in one case the entire student body; in another, four instructors take one grade each, the groups averaging eighty-seven; in another, the two upper classes are taken in one group,

the two lower classes in a second group, about fifty-eight in each group. In all three cases the Sisters teach the classes in smaller sections on other days. Such arrangements are inconvenient, but are the best that can be made at present in many schools taught by Sisters.

III. There are ten schools in which religious instruction is given entirely by Brothers or Sisters. The time allotment is the same as in the second group, ranging from 120 to 225 minutes a week. The class size ranges from eighteen to forty-eight.

The subject preparation of the 147 Brothers and Sisters teaching high school religion classes in the last mentioned twenty-two high schools is indicated in the following table:

COLLEGE RELIGION COURSES TAKEN BY BROTHERS OR SISTERS
TEACHING RELIGION IN TWENTY-TWO HIGH SCHOOLS

Number of Semester Hours	Teachers
0	19
1-6	45
7-12	43
13-18	36
19-24	2
25-30	1
Over 30	1

The median is about seven semester hours, with a range of from zero to fifty-eight. Everyone admits that this meager subject preparation for the teaching of high school religion is very inadequate. The big problem is what to do about it.

One plan that has been much agitated within the last ten years with the purpose of remedying this condition is to have the teaching of religion departmentalized, thus enabling a smaller number of teachers to specialize in the study of religion. The obvious advantage is that about one-fifth as many teachers need the special preparation. The chief disadvantage comes in the fact that the home-room teachers (the religion teachers where religion classes are distributed one per teacher) are thereby cut off from their best contact with the pupils whom they are especially to guide and direct, whose characters they are striving to develop. Great ad-

vantages would be secured by having all religion teachers obtain a minor, or at least fifteen semester hours' college work, in religion.

In considering the feasibility of this plan the offerings of various Catholic colleges for religion courses must be examined. A questionnaire was sent in 1933 by the JOURNAL OF RELIGIOUS INSTRUCTION to the registrars of the ninety-nine Catholic colleges. Fifty-six colleges indicated the amount of credit accepted toward degree requirements as follows:

COLLEGE RELIGION COURSES ACCEPTED IN 1933⁸

Number of Colleges	Semester Hours
6	2-4
35	5-8
5	9-12
9	13-16
1	17-20

Since eighteen semester hours was the largest amount accepted, it is evident that up to 1933 Sisters had very scant opportunity either to major or to minor in religion.

Since that time, however, there has been some increase in the number of religion courses offered. In December, 1937, post cards were sent to the registrars of Catholic colleges asking for bulletins showing religion courses available to Sisters, both for full-time and part-time students. Replies received from seventy colleges indicated the extent of their courses as follows:

COLLEGE RELIGION COURSES AVAILABLE TO SISTERS IN 1937

Number of Colleges	Semester Hours Offered
23	4-11
34	12-23
13	24 or more

The first group of colleges, those offering from four to eleven semester hours in religion, evidently does not consider preparation for the teaching of religion among their objectives, although providing a reasonable number of religion classes for secular students, sometimes even differen-

⁸ Ellamay Horan, "College Religion," *Journal of Religious Instruction*, V (November, 1934), 250-262.

tiated courses according to levels of previous instruction. Letters from several colleges requiring eight or ten semester hours in religion indicate that the Sisters, even those attending full time, are usually excused from that requirement and substitute other electives. The assumption that the Sisters do not need these courses should be questioned. It is true that in the course of convent life they receive much instruction in regard to their own spiritual development and the particular duties of their state of life, yet as prospective teachers of religion, even in a subordinate capacity, they need systematic courses of college grade in religion even more than in other subjects; and as prospective teachers of Catholic high school students in any subject, they should have a mature and well-balanced course in religion.

The second group of colleges, those offering from twelve to twenty-three semester hours in religion, provide what should be regarded as the minimum preparation for Sisters teaching religion; while the third group, those offering twenty-four semester hours or more, provide the desirable preparation. The colleges in these groups are found in nineteen states, mostly in the East and Middle West.

From these data it is evident that there are a few colleges at which Sisters can secure a major in religion, a few more at which a minor can be secured, and a fairly large number (forty-seven) at which the minimum of fifteen semester hours necessary for accrediting can be secured. The chief point is not whether the Sister secures a college major or minor; it is to have her secure sufficient preparation to teach high school classes in religion correctly, skillfully and confidently; to see religion in relation to the problems of modern life and the needs of adolescent boys and girls.

What practical conclusions can be drawn? First of all, priests should teach the high school religion classes whenever possible, especially the upper classes. This does not mean, however, that priests already overburdened with parish work should be given this additional duty, or that a priest-teacher should be given so many pupils or so many classes that he cannot really teach them, or that the time devoted to religious instruction should be limited to eighty minutes a week because priests have not time for more.

Since there are not enough priests to teach all the religion classes in all our high schools, Brothers and Sisters should be prepared to carry on this work, preferably in cooperation with a priest instructing once a week. Their preparation for teaching religion should not be less than that required for the secular branches. Hence, those who are engaged in teaching religion, or who probably will be, should be given an opportunity to get at least a minimum of fifteen semester hours' work in religion over and above the incidental learning of religion in the religious life. This obligation rests upon both religious superiors and Catholic colleges.

Many who have been working zealously for the betterment of religious instruction in our Catholic high schools have strenuously urged departmentalized teaching by those who have majored in religion in college. A plea for only fifteen semester hours' college work may seem to them retrogressive, but perhaps a consideration of the following facts will mak the reasons for it still more apparent.

1. A minimum of fifteen semester hours' college work in religion would be a tremendous advance over the present teacher preparation.
2. Facilities for attaining the fifteen semester hours are fairly numerous; facilities for Sisters to attain a major in religion are still quite rare and probably never will be numerous, since the main responsibility for high school religious instruction must rest with the clergy.
3. A minimum teacher preparation of fifteen semester hours' college work in religion would meet the minimum standard upheld by the North Central and other regional accrediting agencies. Our standards for teachers of religion must not be lower than the accepted standards for secular subjects.

A minimum subject preparation of fifteen semester hours' college work in religion is an attainable standard, and still far enough above our present accomplishment to require much effort and zeal. Let us hope that we will never lack the zeal and that our efforts in this matter will be well directed and successful.

College Religion

A STUDY OF COMPARATIVE RELIGIONS IN CATHOLIC COLLEGES

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A small group of college students of mixed religions was sitting on a porch of one of the many hotels in Mackinac Island, Michigan, during a summer night in 1937. When a lull came in the conversation, a senior from the University of Illinois, a non-Catholic, inquired about the small stone Presbyterian church on the road to the Grand Hotel. He asked who the founder of this sect was, but none knew for certain whether it was John Knox or John Calvin. To his inquiries about the doctrines and the services of the followers of John Knox, not one of the college group was familiar enough to answer intelligently. One of the Catholics said that in her college no time was given to the study of comparative religion, even though there were many courses in religion in the same institution.

Although there may be some work done in comparative religion in some of the Catholic colleges, there is not sufficient time devoted to imparting some working knowledge of other religions besides that of our own. Since our young men and women are to become lawyers, doctors, teachers, and business people, they ought to know something about

the religions of the people with whom they are to associate in public life.

In one of the large non-Catholic universities in Illinois there is a practical course given in comparative religion consisting of one lecture class and one field day on Sunday; the course carries two hours of full credit. At the beginning of each semester the professor announces the names of the religions to be studied during the course, arranges for the dates on which these religions will be discussed, and informs the class of the churches which are to be included in their field work. Each week is given to a different religious group for study both in class and in its respective church.

An illustration of the work done in this class can be seen from the week's work in which the class studied the Catholic Church. The professor had appointed topics dealing with the Catholic doctrine, ritual, and the administration of church affairs. On the day assigned for lecture there was the typical lecture surveying the whole doctrine of the Church, the students discussed the various topics which they had prepared, and then followed a general class discussion of all the matter taken up in the class. Finally, the professor stated that on the following Sunday the class would attend the last Mass at the nearby Catholic church where he had made arrangements with the pastor for the visit.

The following Sunday saw the entire class present at the last Mass, which was a High Mass, listening to the sermon with attention, and observing closely all ritual attached to the Mass. After the Mass was finished the group went to the sacristy where they met the pastor, who explained to them the various kinds of vestments used in our services, the differences in the missals used for masses, and then took them back to the center of the church. Just as a guide does in a cathedral in England, the priest pointed out the features of the church, explained some of their history, and answered the questions proposed to him. When the group left the church, the pastor assured them that it had been a pleasure to give an instruction to such an unique group.

When the class assembled during the week for its meet-

ing, there was a brief discussion of the previous Sunday, and then the professor proceeded with the next religious group in the schedule. To one who has observed this method of study, it is apparent that a class will learn much of the various religions considered in the term. Could such a class be conducted in a Catholic College? Although there is little doubt that such a class carried on in this manner would be of practical worth to our students, the opposition to it would be so great that it might never reach the second week of the term: there would be the cry of "weakening to the faith" to rise against it; and the shout of "scandal to the general public" would doom it at once.

Is there not a more practical way for our Catholic colleges to teach comparative religion than the use of the lecture system or the question and answer method? Some years ago a small Catholic college in Texas successfully tried an experiment in conducting this course. It was a lecture system conducted in the classroom by clergymen from the various denominations in the city near the college. The class met twice during the week and lasted throughout the first semester, giving its members two hours of credit. The first class of each week was devoted to the general topic of the church to be discussed in the second class by a minister of that sect. For its first lecturer the class had the most outstanding Anglican clergyman in the community, who explained his beliefs, the history of the church, and the ceremonies carried on in his Low Church. Since this lecture was not an argument in favor of the truthfulness of the Anglican church, for it was shaped to be merely an instructive talk on generalities of the Church of England, the students asked questions about the differences between the "High" and the "Low" church, the organization of the diocese, and the manner of obtaining support for the upkeep of churches.

Throughout the semester there were talks given by a Methodist minister, a Jewish Rabbi, a Lutheran, Presbyterian clergyman, and a Christian Scientist lecturer. Each speaker was pleased to have had an opportunity to speak

before the students, and each was mildly surprised at the interest taken in his talk.

Was there any unpleasant reaction to these lectures? Did any student later decide that the Catholic church was not the church of Christ and manifest his conclusion by entering the faith of another church? The purpose of the class had not been to edify the near by community, but its unusualness developed favorable reactions.

That the lecturers would inform their people of their visit to the Catholic college was to be expected, but their own broadmindedness in mentioning this to their congregations on Sunday was unlooked for. The Anglican minister, now a bishop in his church, told with a great deal of amusement later, that he had noted shocked expressions on the faces of some of his most faithful parishioners. One of the leading morning newspapers having heard of the experiment devoted a small editorial to the largeness of view of a Catholic college having non-Catholic ministers talk to its students. Among interested Catholics there was the usual lifting of the eyebrow in surprise by some, and there was the typical indifference among others. To date there has not been a deserter to the faith among the students who have taken this course, for all are said to attend Mass on Sundays as they did before entering the class. If an observer of this method would be practical in his reactions, he would firmly state that any student, leaving the faith after being exposed so slightly to the doctrine of another church, was never a very staunch Catholic before entering the course: he would give up the sacraments and Mass on some other pretext after graduation.

During one semester, the present writer tried an experiment in teaching comparative religion that proved successful and entailed little work. The class was a junior division, meeting once a week, and carrying one hour of credit. At De Paul University there are the usual number of Hebrews, Anglicans, Methodists, and other non-Catholics who are satisfied to be trained in Catholic colleges. Would it not be practical to choose from the non-Catholic students representing

the faiths to be studied some who would be willing to take part in a classroom discussion? The dean's office supplied the names of students who were in the upper bracket intellectually, reputed to be able to talk in public, and seemingly anxious to cooperate in curricular affairs. When a young Hebrew was asked if he would not like to explain his religion to Catholic students in an organized class, he was delighted to be invited to a class in religion. The students of other denominations were likewise flattered at the invitation to partake in what they called a religious forum.

This junior class schedule had been arranged to include consecutive talks on five different religions, the Hebrew, Methodist, Presbyterian, Lutheran, and Christian Science. Every member of the class was prepared to talk intelligently of these faiths, for each one had been given a list of readings to make himself acquainted with the doctrines to be discussed.

On the five days, the method of procedure was to open the discussion with a general background of the day's topic, to have the student-speaker occupy the professor's desk for at least twenty-five minutes, giving general information about his particular church's observance of the doctrine of its faith, to permit questioning on the part of the class for fifteen or twenty minutes, and then to close with a brief summary. To one accustomed to the manner of Catholic students dealing with their own faith, it was a distinct surprise to observe the ease, warmth and force used by the students of other religions in making clear their doctrine and their reasons for maintaining it. On the part of the Catholic students there was no criticism to be leveled nor any objection to be raised against the speaker who might be an Anglican or a Lutheran. The success of such a method of teaching comparative religion depends upon the student chosen for a representative of his faith, and it also depends upon the class itself which must be familiar with the faith to be discussed. When all the speakers are taken from the senior class, one is almost certain that the class will be interesting because the pride, experience and ability of the senior speaker will produce a well rounded talk. Whether

such discussions produce lasting good is a matter for time to tell: they do at least bring about a better understanding of the religious attitudes Catholics will encounter in daily life.

Although it may not be practical nor possible to devote much time to a special study of comparative religion, some class periods in the senior religion course should be given to this practical subject. This may be done through a single lecture, or through questioning on assigned readings; then our students will know something about the religion of their non-Catholic neighbors.

PAPAL DELEGATE DELIVERS IMPORTANT MESSAGE TO CONFRATERNITY OF CHRISTIAN DOCTRINE

"A dangerous lacuna in religious education in the home usually occurs at the time of entering school, either Catholic or public. Parents are too often inclined to divest themselves of their responsibility thinking that the task of education and religious training has devolved upon a school teacher or an instructor of Catechism. They seem to entertain the false conviction that children who can by rote recite the answer to innumerable questions from the Catechism have become perfect Catholics. It is not enough to know the Catechism. It must be lived, and life directed by the teachings of Christian Doctrine must be fostered and developed in the home.

In "Educational Notes" section, *The Catholic Educational Review*, Vol. XXXVI, No. 9 (November, 1938), p. 560.

Confraternity of Christian Doctrine

METHODS OF TEACHING THE MASS TO PUBLIC SCHOOL PUPILS OF THE ELEMENTARY GRADES*

FROM THE OFFERTORY TO THE POST COMMUNION

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There are several principles of pedagogy so basic to all good teaching that one cannot teach effectively without observing them. One is the principle of apperception: teach the unknown through the known. Underlying it is the idea that true knowledge is a living growth; therefore, there must be incorporation of the new with the old.

A second principle is this: the child learns by doing. This past summer I watched a young mother making the stations in church. Beside her trotted her little daughter, every action a perfect imitation of the mother, with one exception. When the mother genuflected at each station she looked at the pictured representation of our Lord; when her little daughter genuflected, she looked first at her mother and then at the picture of Jesus.

A third principle is, we think, the most important of all and really a summary of them, the principle of adaptation: all teaching, and that of course includes content and meth-

*This paper was presented by Sister Rosalia in Hartford, Connecticut, at the Fourth National Catechetical Congress of the Confraternity of Christian Doctrine, October, 1938.

ods, must be suited to the nature and needs of the child. This principle is of particular importance in the religious instruction of the Catholic public school pupil. Parochial schools use many splendid methods of teaching the Mass, but when we come to consider the use of those same methods for our public school pupils, we realize that to use them without adaptation to circumstances is to violate any number of fundamental laws of the learning process. So in this brief talk on methods of teaching the Mass from the Offertory to the Post-Communion we shall try to show how the principles of apperception, self-activity, and especially of adaptation, work out with our Catholic public school pupils.

First of all, when we speak of teaching the Mass, what do we mean? We mean the Mass in a fourfold aspect: knowledge of the externals of the Mass; love of the Mass, which must certainly be based on knowledge of what the Mass is; active participation, or the child's part in offering the Mass, and his Christ-life, or living the Mass. These four steps may be summarized briefly as knowledge, appreciation, acceptance, and practice. The first three objectives constitute more an analysis of the process by which we seek to attain the last, namely, so to teach the Mass that the children live it. There are specific methods for each, all leading, we hope, to the final aim, for they are only means to an end.

There should be definite teaching of the Mass from first grade through to the completion of the eighth. Little by little, working definitely for understanding, appreciation, love, the child should acquire a complete, we speak relatively, knowledge of the Mass. This is essential for the development of the habit of assisting at Mass. He cannot take part in what he does not know. It is not logical to expect him to be an interested passive spectator; interest and passivity are opposites for children, who are by nature activity itself. Nor will he love what he does not understand, and he cannot live it.

There are other reasons for progressive and continuous teaching of the Mass. With Catholic public school pupils there is sometimes the problem of irregular attendance at

religious instruction, with the further complication of initial registration for instruction in any grade from first to eighth inclusive. These drawbacks are due to many causes, but whatever the cause, the effect is always the same: no matter what grade a chatechist teaches she may find herself confronted with the task of teaching the fundamentals of the Mass to some pupils who are almost entirely ignorant of them. In order then, that these may receive the bare essentials, as well as with the hope that those who do not attend with fair regularity may really learn to know, love and live the Mass, a program that presents progressive development of the Mass is essential.

Under the circumstances there would be, of necessity, yearly repetition. This does not mean monotony. It demands variety in presentation, the use of methods in keeping with the definite aim in view, the interests of the children at each particular stage of development, and the ways they learn best at that stage.

Take first grade, for instance, the tiny tots who go to the religion center for their first formal instruction in religion. It is a brave step, this departure from home. According to temperament and character, it is viewed from widely differing points of view. For some, it is a gay adventure with all the attendant thrills. For others, it is a rather awesome venture. For all, we very much wish this initial contact with the religion center to be a joyous, lovely experience. That this may be so, methods of teaching must be adapted to the group.

Suppose we analyze the six-year-old a little and see what he knows. The unknown must be taught through the known, and what can this child know of Offertory, Consecration, Communion? The very words make his eyes grow round with bewilderment. So we talk to him very simply of home, of mother and father, of love and care, of parents' wise provision for his daily needs, of saying "Please" and "Thank you," and telling mother and daddy he is sorry when he has misbehaved. Too, there are such eventful days as birthdays and Christmas, with the surprises and gifts that set them apart from the ordinary run of every-

day life. He gives gifts, too, as well as receives them. And so he is prepared to understand that in the Mass he says "Please" and "Thank You" to God; that in the Offertory he offers to God his simple gifts of bread and wine; that God, his loving Father, accepts his gifts and is pleased with him. But God is so good. Soon, very soon after, Jesus is there, under the appearances of bread and wine. Then with Jesus, he has the very best possible Gift to offer to God. He offers Jesus, he gives Jesus to God, and he gives his own heart, too, to do His holy will. God blesses him and some day, not so very far distant, when Communion time comes, Jesus will come into his heart just as he sees Him come now to others.

With the preliminary knowledge of doctrine required to understand these truths, and the necessary development and repetition, the catechist who teaches one or two hours a week is fortunate if her class of small boys and girls knows this much at the end of six months. These are the fundamental ideas that we would present to first grade children in regard to the Mass. We think that such presentation, adapted to the child's nature, would result in the understanding that leads to love. And for a little child, love is all that is necessary. He needs no other incentive to action.

How would we teach aside from the appreciative basis already indicated? By the method of picture story, chiefly. Show a picture that contains the doctrine, tell the story, discuss both picture and story with the group. Then post a picture of that particular part of the Mass. Encourage the children to question, to study details, to wonder. Observation is the next step. They readily undertake to "watch" for that part the very next time they assist at Mass. And it will be an eager-eyed and vocal group that assembles to "tell" what they saw. Then they are ready to learn a simple little prayer, to say to Jesus, or with Jesus, appropriate to that part of the Mass.

It may require some weeks of persistent effort to arouse this response, but an enthusiastic catechist will soon reap the fruits of her zeal.

With development proportionate to increased capacity, these same methods are used for second and third grade. In third grade, too, when the class is a bright one, otherwise in fourth, it is advisable to give the children a text on the Mass. Reverend William F. Kelly's *The Mass for Children* is splendid. With it we use the same methods of picture, story, discussion and observation, with the addition that the catechist reads the text to the children, and then has her class read it, paragraph by paragraph.

Questions are asked:

Read the paragraph that tells about the priest saying the Our Father.

Find the sentence that tells us what we learn from the Our Father.

What line tells us who made the Our Father.

When we say the Our Father during Mass, with Whom do we say it? etc.

The questions asked are planned to stimulate thought and to develop several of the aims in teaching the Mass: knowledge of the externals, understanding of the prayers, realization that in the Mass we unite our prayer with the prayer of our Lord.

There are other methods that may be used even in primary grades. The children may be taught to give little floor talks on certain parts of the Mass, even though the so-called "floor talk" consists at first of only one sentence. After all, one sentence expressing thought on the part of the pupil is more important than a paragraph from the teacher.

Too, in third grade the children may reasonably be expected to learn certain parts of the Mass in their proper order. The use of the chart and printed cards enlist a certain amount of pupil activity that helps to hold the interest of the class.

In these grades it is not advisable to insist on much of this chart work, and the catechist must always guard against what constitutes a real danger, teaching the externals of the Mass to the exclusion of teaching the Mass.

By that we mean insisting too much on memory work to the detriment of the higher and more important aims of appreciation, love of the Mass and living the Mass.

All of the methods we have indicated for primary grades may be used to advantage where religious instruction is given twice a week during the school year, and the children are fairly regular in attendance. Where instruction is given for a shorter period of time or where one is faced with a situation in which, with a registration of 250 there is an average attendance of 115, it is only too evident that the Mass may not be taught with even this degree of thoroughness. It is another application of the principle of adaptation, an application we very much wish did not have to be made.

Fourth grade constitutes a transition from primary to intermediate. Usually the child in fourth grade is still very much the child, eager, impulsive, interested in the concrete and the specific, intensely active, both physically and mentally, able to study more than the primary grade child, but not necessarily using that ability. The methods we use to teach the Mass in this grade take these developments into consideration. Chart work is used to a greater extent, and we begin to distinguish between the Common of the Mass and the Proper, using cards of different colors for each. We expect the children to learn the distinction gradually, in this and in the grades that follow.

We utilize the child's intense love of activity and provide for his real need in this line by what we term the laboratory method of teaching the Mass. A little altar, with all that belongs on it during Mass: altar cloths, cards, and so on, should be in the classroom or the substitute for a classroom. In no time at all the children know these externals and how they are used. As far as the Mass itself is concerned, this knowledge is not essential. Still, it arouses an interest that carries over when we come to teach the important aspects of the Mass and so is indirectly helpful for that purpose.

A further development of the laboratory method is used with fifth grade and requires either the altar or the steel

chart with movable figures. Oral instruction, observation at Mass, close study of slides or pictures that show the different parts of the Mass, give the children the necessary material. Part by part they build up their knowledge, and are often able to go through the more important parts of the Mass with appropriate floor talks on each. This, however, is distinctly teaching the externals. It must be combined with something else if we are not to miss the real meaning, the heart of the Mass. The children should be taught more than the external action. If, with this, they learn in an elementary way the meaning of each part, the prayers of petition, of praise, of thanksgiving, of contrition that should accompany each, and the effects these should have in their lives, they are learning the Mass. We do not mean that they should learn the actual prayers of the Missal; we do mean that they should understand a simple adaptation of these prayers. How should this be taught? In fifth grade chiefly through simple explanation and story. And these latter should, as far as possible, be taken from the New Testament.

Those familiar with the work for our public school children may consider this an extremely pretentious program for fifth grade. So we recall here that it represents a development of progressive teaching of the Mass from first grade on, and that it should be shaped to meet the needs and the capacity of the group. What is here outlined could constitute a full course on the Mass for this grade; it could also constitute the presentation in very simple form of the fundamental ideas connected with the Mass and active participation in it. It is this latter that we have in mind. Fifth grade cannot master anything like an intensive study of the Mass.

Sixth grade seems a little soon soon to present the pupils with a Missal. Still, when one considers the various factors that enter into choice of methods and texts it seems advisable to do so. As the Mass has been taught progressively through the five preceding grades the boys and girls have a fund of knowledge on which to build. But a flexible program should be arranged that allows for the necessary

adaptation to pupil background and capacity. There are sixth grades and sixth grades.

Study of the Mass from the Missal is recommended for this grade, not merely study of the externals of the Mass. For example, in the particular portion of the Mass with which we are at present concerned there should be concrete presentation of the form—or if you wish, the action of the Mass: a going up to God, from the Offertory verse to the Offering to the Trinity; then God's answer to man: a mutual interchange, infinitely unequal as far as man is concerned, but with Christ, and through Christ, balanced. Teaching the Mass from this point of view requires the laboratory method, pupil participation, chart work, analysis of the prayers. It leads us direct to the highest aim in teaching the Mass, living it. Our offerings ascend to God through Christ, offerings of bread and wine, in the first instance; then Jesus gives us Himself to offer, not to the exclusion of the gift of ourselves, but specifically for its inclusion. That implies consecration. And consecration implies a sacred use.

Where shall we find what that use should be? Again, in the prayers of the Mass. From sixth grade on to eighth there should be definite study of the prayers of the Mass based on an analysis made from a threefold point of view: doctrinal content as related to the teachings of Christ as a whole, as related to the act of sacrifice and worship of God, and as related to living what these prayers contain. Certainly, if sincerity is required in daily intercourse with one's fellowman, much more is it demanded in intercourse with God. The children should be taught to mean what they say to Him. But that is not possible unless they understand it.

Nor is it possible with understanding alone. I should like to speak briefly of the home, and of the first teachers of religion, the parents. The ideal way for children to learn to know, love and live the Mass is through the methods used by parents in every home where practical Catholicity is the order of the day. The first method parents use to teach their children the value of the Mass is the indis-

pensable method of demonstration. From the dawn of consciousness the children know that mother and daddy go to Mass every Sunday. Or, better still, that in the early hours of week-day mornings, mother or daddy or both go off quietly to Mass before their own sleepy eyes have decided to stay open for the rest of the day. Obviously, the parents set a high value on the Mass, and the children soon do likewise.

Instruction is a second method. It begins when the child can understand speech, and continues throughout the years. "Mother, why do you go to church?" a wee lad asked as he saw his mother prepare to go out. "To talk to Jesus," was the answer. He knew what that meant, he talked to Jesus himself. "Why don't you say your prayers at home?" was the next question, a logical one, for she often did. So she explained, "Jesus lives in the church, and sometimes when I visit Him there He comes into my heart." Silence for a moment, then a soft, eager voice asked, "Mummy, will He come to my heart, too?" There is nothing, aside from the grace of God, that equals in importance and in effect, such teaching and example.

Attitudes are difficult to define, but they are very real things, and strongly influence choice. A sense of values is a very real thing, too, closely related to attitudes. When, in the home, the attitude toward the Mass is what it should be, when the Mass is valued as a vitally important act, and assistance at Mass is considered a high privilege; further, when the Mass is not only loved, but lived, the child all unconsciously absorbs these same attitudes and acquires this same sense of values.

In such a child a catechist does not have to build up ideas of reverence, of appreciation, of practice. They are developed in the home long before the six-year-old attends his first formal religion lesson. The work of the catechist is then what it should be, supplementary.

But what of children in the home where parents are anything but practical Catholics? The opposite is true, and for the same psychological reasons. When the catechist

faces a class with a home background of indifference toward religion, that indifference is faithfully mirrored in the children. They have neither knowledge nor understanding, appreciation nor love, of the Mass. Her task is very difficult, and her methods must be adapted to that difficulty. In such instances it has been found helpful to teach definitely for appreciation and to arouse that before presenting attendance at Mass as a duty. The opposite course has not been successful.

How should one shape teaching of the Mass for appreciation? I think the only answer lies in an analysis of the psychology of the children at the various age levels and use of methods of teaching based on this. It is not possible to present in any detail the findings of psychologists in regard to children's mental growth and development. We simply wish to state that these laws are so many guides or sign posts indicating to the catechist what methods should be used in her instruction if she is to teach. Since she is teaching religion, the process of development natural to the child in another field must also be taken into consideration, his moral development. We are told, for instance, that the mental characteristics of the preadolescent are keen observation, power of sustained attention, well-developed constructive imagination, rapid development of reasoning power and volitional capacity, together with deeper insight into social situations and increased power to interpret them. Immediately, we see possibilities. If anything calls for deeper insight into social situations, imagination, reasoning ability and volitional capacity, it is the duty of living the Mass, with its far-reaching social implications. Turning to the moral development proper to this age we find increased moral judgment, awareness of responsibility, developing powers of abstraction, greater insistence on prayer, sacrifice, service, and a spirit of loyalty so strong that it vitally influences the child's conduct.

The material is ready-made, waiting to be shaped. The consecration of self through living the Mass, to live the will of God in the child's daily life, in his contacts with the neighbor, demand a sense of responsibility, social insight,

sacrifice, service, and above all, loyalty to Christ. No catechist can hope effectively to teach the Mass who does not know the psychology of her group and base her methods on that. But the catechist who herself loves and lives the Mass with deep conviction and flaming enthusiasm will teach it most effectively. Why? Because we teach by the things we love and live, rather than by what we say. That is psychology, too.

TWO METHODS

Correlation of religion with secular studies is a tremendously important element in teaching religion to our Catholic public school pupils, for it is about the only way in which the unfortunate separation of these subjects from religion can be overcome.

But how can the Catechist who is not a trained teacher know what to use for this correlation? That, as the children themselves would say, is a "fair enough" question. So here are a few suggestions by way of answer:

1. Obtain copies of the text books used in the public schools for the grade you are teaching.
2. Read over what the children are studying at present, and think out a few ways to correlate some of it with the religion you are teaching.
3. Visit the classrooms of the public school and watch, observe, question. See what is done, how it is done, and ask why it is done. Then see how much of what you saw and heard can be adapted for the teaching of religion.

What will the results be? Try it with the children just once; it will have for you all the thrill of discovery.

"Two Methods," *The Mission Helpers' Review* (Summer, 1938), p. 18.

NOTES FROM THE NATIONAL CENTER OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE

THE CONFRATERNITY QUESTION BOX

EDITOR'S NOTE: Inquiries on Confraternity of Christian Doctrine programs and activities are invited from our readers. Questions may be sent directly to the National Center of The Confraternity of Christian Doctrine, N.C.W.C., 1312 Massachusetts Avenue, N. W., Washington, D. C., or in care of the Editor, JOURNAL OF RELIGIOUS INSTRUCTION.

Q. *I was present at the Catechetical Congress held at Hartford last October and learned that several regional Congresses would be held in the spring and fall of 1939. Could you tell me the purpose of these meetings and whether any will be held in the South? (Florida)*

A. The purpose of the Regional Catechetical Congress is to make available to local clergy, religious and laity, the programs developed in the National Catechetical Congresses. Each Regional Congress will present the set-up of the Parish Confraternity unit with its divisions of active membership, i.e., Teacher, Fisher, Helper, Discussion Club Leader and Member, and Parent-Educator. Demonstrations of Confraternity activities by persons experienced in the work of each membership will be given. Model classes in religion will be conducted by outstanding catechists, religious and lay; discussion club demonstrations will be given by leaders in the field, and Institutes for Fishers and Helpers, as well as session for Parent-Educators will be held.

Regional Catechetical Congresses are scheduled for New Orleans, Baltimore, St. Paul and San Francisco and a number of other ecclesiastical provinces.

Q. *We have heard that the Confraternity of Christian Doctrine has a program for the religious instruction of*

Catholic students in public high schools and thought this this program might solve a problem which may be peculiar to our locality.

As we have no Catholic high school our Catholic students must necessarily attend the public high school. We find that during the freshman and sophomore years, the Catholic students, the majority of whom have attended our parochial schools, are still held to their parish "alma mater" by what one might call bonds of attachment,—friendships with teachers, interest in school entertainments in which they had once taken a part, etc. However, by the time they are juniors or seniors many of these bonds are broken. Could you suggest how we might capitalize for their spiritual benefit on the interest which seems to hold for at least a year or two after they leave our school? (Teaching Sister. Wyoming.)

- A. Your question might have been asked by a thousand teaching Sisters in as many localities, and we thank you for this opportunity to present the Religious Discussion Club program which the Confraternity of Christian Doctrine suggests for the religious instruction of Catholic students in public high schools.

If the Confraternity of Christian Doctrine was organized in the diocese in which you are located, we would refer you to the diocesan director who, through the pastors, would present a parish Confraternity program including religious discussion clubs for adults and high school youth. However, in the absence of the Confraternity parish unit we suggest that you interest the pastor or his appointee in the problem which you have presented to us, as the high school religious discussion group should have priest directorship.

The "club" idea, and the informality of a club meeting with ten or twelve high school students, boys and girls, gathered around a table, will dispel any reluctance that these young people of a self-conscious age feel toward a "catechism class."

Each member should have a copy of a religious discussion club text which contains discussion aids. There are many such texts obtainable at a reasonable price and a suggested list will be supplied by the National Center on request. Discussion club meetings should be held once a week, the discussion period lasting about one hour. With adult groups the schedule of meetings is usually once a week for eight weeks in the fall and eight weeks in the spring. High school groups, however, usually have a weekly meeting during the school year. We have said that the high school group should have directorship—not “lectureship.” The purpose of the discussion club is absolutely foreign to a lecture, a sermon, or a monopolizing of the discussion by any one member. Discussion literally means “a shaking apart,” and as each member in turn reads the text aloud while the other members follow silently, and as the group responds to the discussion aids or questions at the end of each chapter, a *shaking apart* of the material in the text is achieved.

It is a rule of the discussion club, adult or high school, that when a question arises that cannot be satisfactorily answered by one of the group, it is referred in writing to the priest director.

- Q. *Please give me some information about the Parent-Educator section of the Confraternity of Christian Doctrine. What topic of study does it recommend for Parent-Educator groups?* (Arkansas)
- A. One of the classes of membership in the parish unit of a Confraternity of Christian Doctrine is the parent-educator. As the Confraternity of Christian Doctrine is concerned with the religious instruction of those outside the Catholic School system, so the parent-educator in the Confraternity of Christian Doctrine is concerned with the religious education of children in the home. It is not too much to say that the parent-educator is the most important membership in the parish Confraternity, for the parent is the child's first teacher. The parish

priest, the Catholic school, indeed all later influences must build on the foundation which the parent has laid. Too often the parish priest and the Catholic school must make up for the deficiencies of Catholic parents who, though zealous for the physical welfare of their children, are careless and indifferent about their religious training. Through the Confraternity of Christian Doctrine parent-educator groups, mothers and fathers whose children are of the same age level, are meeting weekly to study and to discuss their part in teaching religion to their children. In the year 1937 Parent-Educator groups engaged in discussing the topic, "Parental Responsibility." The result of this discussion may be obtained from the *Parent-Educator. New Series. Volume I*, published by the National Center. The year 1938 found a greater number of parent-educator groups discussing "Teaching Prayer in the Home." The conclusions of these groups will be published shortly as *Parent-Educator, Volume II*. The discussion topic recommended for the year 1939 is: "Obedience to Religious, Civil, and Parent Authority."

Theology for the Teacher

THE VIRTUE OF PRUDENCE

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Since all the virtues are good habits they must be directed toward God as to their last end, for nothing can be good that is not so directed. The theological virtues, furthermore, have God as their immediate object. We believe in God, we hope in Him, we love Him. The moral virtues, on the other hand, are not concerned immediately with God but with the things that lead to Him. Thus justice governs directly the relations between man and his fellowman; temperance and fortitude govern the lower faculties of man's nature. Indirectly and ultimately they, too, lead to God.

The moral virtues are said to be *in medio* or in the golden mean, that is they stand between excess and defect. Thus man may sin against the virtue of liberality both by prodigality and miserliness; against religion by superstition or irreligion. In the virtue of justice this mean is determined objectively and is thus the same for all men. For example, if one man owes another five dollars he must pay five dollars, no more no less. The mean of justice is, therefore, called a *medium rei*. In the other virtues, however, the mean is not necessarily the same. What is according to the virtue of temperance for one man may be a sin for another. Fasting, for instance, may be harmful to one in poor

health and hence sinful for him. The mean is, therefore, not an objective one but subjective and is called a *medium rationis* or a mean of reason. The mean of the natural virtues, furthermore, may be quite different from that of the corresponding virtues of the supernatural order.

It is the function of the virtue of prudence to determine what is right and what is wrong in the matter of the moral virtues. The words prudence and wisdom are sometimes used indiscriminately. The English translation of the Sacred Scriptures uses the word "wise" in the sense of prudent when relating the words of our Divine Saviour Himself. "Be ye, therefore, wise as serpents and simple as doves."¹ Again, in the parable of the unjust steward, it uses the same expression. "And the Lord commanded the unjust steward for as much as he had done wisely; for the children of the world are wiser in their generation than the children of light."² The Latin vulgate has the word "prudent" in both instances.

Prudence may be defined as that moral virtue which dictates what is to be done in individual circumstances in order that an act be conformable to right reason and to the eternal law. It modifies the intellect and governs all human activity from the practical point of view, that is, it is concerned with those human actions which we ourselves perform here and now. Purely speculative knowledge of right and wrong in general does not belong to prudence. Such knowledge is prudence only when put to practical use. A correct conscience is, therefore, an act of the virtue of prudence. Although prudence is classified as an intellectual virtue it differs from the others in that category in that its matter pertains to morality. We stated in the first article that the intellectual virtues, with the exception of prudence, are virtues only in a wide sense of the word. Prudence is a virtue in the strict sense. It is not concerned merely with truth or falseness but with truth and falseness as applied to practical affairs. In the practical intellect which has to do with such things there are two virtues, namely art and

¹ St. Matthew, X: 16.

² St. Luke, XVI: 8.

prudence. The virtue of art deals with the manner in which things are to be made. Right and wrong are here determined by the rules of art. A statue, a picture or a song are well done if they conform to those rules. Otherwise they are defective. Thus art in itself has nothing to do with morality. Indeed, it sometimes goes contrary to it. Prudence, on the other hand, directs all human activity. Right and wrong are in this matter determined by the eternal law of God. It is, therefore, also a moral virtue. Indeed, it is enumerated among the cardinal virtues, the virtues upon which all others in some way or another depend. Because prudence governs all activity it must also govern art. A song may be a good one from the point of view of the musician and at the same time, evil from the moral standpoint. The principle, "art for art's sake," cannot be accepted without restriction.

In the natural order prudence directs all the other virtues to the achievement of natural ends. In this order it is a natural or acquired virtue. The supernatural or infused virtue of prudence is necessary to direct man's activity to his supernatural ultimate end.

There are several kinds of prudence. First, there is that prudence which is concerned with one's own private life and this is called private or monastic prudence. Then there is that prudence by which one person rules another and this may be economic, political or military. Economic prudence is exercised in regard to family welfare, political to the welfare of the state and military to the overthrow of the enemies of the state. These are called the essential parts of the virtue of prudence.

The exercise of the virtue of prudence presupposes many things. The memory of the past, the understanding of the present, docility by which one has regard for the opinions of his superiors, care in considering future events, providence, reason, circumspection and caution are all necessary requisites and are called the integrating parts of this cardinal virtue. Three other virtues, eubulia or consultation in things that are difficult and complex, synesis and gnome or

correct judgments are reduced to prudence as potential parts.

All the other moral virtues are so connected with the virtue of prudence that they cannot exist without it. Nor can prudence be perfect without the other moral virtues. Thus the virtues, even of the natural order, are connected one with another and are equal in intensity so that one cannot be had without the other. In the supernatural order the moral virtues are furthermore connected with Charity. Prudence is, therefore, infused with charity and sanctifying grace and, together with them, is lost by any mortal sin.

Prudence must first of all search out the means by which a thing is to be accomplished so that the act will be conformable to right reason. This act is called consultation and flows from the virtue of *eubulia* mentioned above. It must then determine what is to be done here and now in order that the act be good. This is called judgment and proceeds either from the virtue of *synesis* or that of *gnome*, both of which have been mentioned as the potential parts of prudence. Finally it commands all the other faculties necessary in order that the act be performed. This is called *imperium* in which the act of the virtue of prudence itself essentially consists.

Since prudence is *in medio*, one may sin against it by excess or by defect. Those sins are opposed by excess which have a certain false similarity to the virtue of prudence. They are first, prudence of the flesh, which seeks the means of fulfilling the inclinations of corrupt nature; secondly, craftiness which achieves its purpose by deceiving others either by words or by actions; thirdly, anxiety about temporal things to the detriment of those that are eternal; lastly, too great anxiety about future events. Against these our Divine Saviour warns, "Seek ye first the kingdom of God and His justice and all these things will be added unto you."³

The sins opposed to the virtue of prudence by defect are first, precipitation, by which things are done hurriedly and

³ St. Matthew, VI: 33.

without deliberation; second, inconsideration, by which one fails to give due attention to circumstances; thirdly inconstancy, by which one too readily changes his mind; and finally negligence or failure to put into execution what has been determined upon or too much delay in so doing.

Prudence is the chief of the moral virtues because it modifies man's highest faculty, the intellect, and because it is necessary in order that the other virtues achieve their purposes. No one can be truly just or temperate if he is imprudent. In a sense, therefore, every sin is opposed to prudence, for certainly no one who sacrifices his eternal welfare in order to secure some temporal good, no matter how important, can be called a prudent man, even if his intellectual qualifications and ability be of the highest degree. On the other hand, one who looks upon everything in the light of eternity is an example of the highest prudence even though in the eyes of the world he may be a failure.

The importance of prudence in the conduct of our daily lives especially for those who are charged with the guidance of others, can scarcely be overestimated, since it enters so intimately into everything we do as human beings. It deserves our careful study and attention from both the scientific and spiritual points of view. Its place in the Christian philosophy of life is beautifully expressed in the Book of Proverbs III, 13-17: "Blessed is the man that findeth wisdom and is rich in prudence. The purchasing thereof is better than the merchandise of silver, and her fruit than the chiefest and purest gold. She is more precious than all riches, and all things that are desired are not to be compared with her. Length of days is in her right hand and in her left hand riches and glory. Her ways are beautiful ways and all her paths are peaceable."

New Books in Review

Religious Instruction and Education. By Joseph J. Baierl, Rudolph G. Bandas, and Joseph Collins. Introduction by Most Rev. Edwin V. O'Hara, D.D. New York: Joseph F. Wagner, Inc., 1938. Pp. viii+264. Price \$2.50 list.

Eight of the twenty-three chapters in this book are a revised form of Father Bandas' *Catechetical Methods* now out of print. Part I of the text deals with "The Contents of Catechization," Part II. "The Methods of Catechization and Part III. "Special Catechetics." This is a scholarly volume, of value to all specialists in the field of teaching Religion. Without doubt, American readers would appreciate a fourth part to this volume, one that would present an objective analysis of current American material. While this material, both in method and content, has been presented in current issues of the JOURNAL OF RELIGIOUS INSTRUCTION, it should receive a more permanent record in book form. Americans may well be proud of the material, offering method and content, that has been produced in this country during the past ten years.

The Tranning of the Will. By Johann Lindworsky, S.J. Translated by A. Steiner and E. A. Fitzpatrick. Milwaukee: The Bruce Publishing Company, 1929. Pp. viii+173. Price \$2.00.

This volume has been carefully revised according to the fourth edition in German. To those not acquainted with the earlier edition in English may we recommend Father Lindworsky's work with its position that: "... all activity of the will is based on an appreciation of values and that in

order to train the will, it is necessary to implant in the mind a complex of values, aims, and motives which can be called upon in case of necessity. The will does not gain strength by repeated activity, but rather by growing appreciation of values and motives . . . that all artificial schemes for training the will are based on fallacies and that they do not in fact produce strong wills or more intense willing. For developing more power in moral problems there should be a complete understanding of religious and moral values as the foundation for a unified life ideal."

The Bible. Discussion Outline. By Aloysius J. Heeg, S.J. St. Louis, Mo.: The Queen's Work, 1938. Pp. 40. Price 10c.

This pamphlet offers study material and study club outlines for the following topics: I. Must the Bible Alone Be Our Guide? II. Listening to Christ's Commission to His Apostles; III. Observing the Actions and the Instructions of the Apostles; IV. Considering the Omissions and Obscurities in the Bible; V. Recalling the Origin of the Bible and its History up to the Fifth Century; VI. Studying the History of the Bible from the Fifth Century to the Present Day; VII. Profiting by the Example of the Early Christians. Each study club outline offers suggestions for related Geography study, questions for discussion and review, texts to remember, reflections and practices. Any one examining this discussion outline will observe in it the writer's understanding of the learning process. Although the only book of reference required by this text is a copy of the New Testament, one that includes a map of Palestine and a map of the journeys of St. Paul, the author, at the close of the pamphlet furnishes two and one-half pages of other reference material for those who might be interested in a more detailed study.

The Eucharist and Life. By Martin Jenneskens. Adapted from the Dutch by the late Gregory G. Rybrook, Ord.

Praem. With an introduction by Most Rev. Joseph Schrembs. Paterson, N. J.: St. Anthony Guild Press, 1938. Pp. xi+157. Price \$1.50 plus postage.

This volume was first prepared as an exposition of the supernatural life for students in a diocesan normal school. The late Father Rybrook, the translator, and a former contributor to this periodical, was one of the first writers in this country to emphasize the Eucharist, Sacrifice and Sacrament, in the religious education of children and youth. The volume has the following chapter headings: I. The Supernatural Life; II. Christ and the Life of Grace; III. The Operation of the Holy Spirit; IV. Mary and the Life of Grace; V. The Eucharist as Sacrifice; VI. The Liturgy of the Mass; VII. The Eucharist as Sacrament; VIII. "I Live Now Not I, But Christ Liveth in Me;" IX. Jesus Continues in Us His Life of Virtue; X. The Great Kingdom of God; XI. This Idea Tested by the Ordinary Way of Christian Life; XII. The Eucharistic Life Possible for All; XIII. What Is Necessary on Our Part; XIV. Supernatural Education through the Eucharist.

The Church: Its Divine Authority. By Rev. Ludwig Koesters, S.J. Translated by Rev. Edwin G. Kaiser, C.P.P.S. St. Louis, Mo.: B. Herder Book Co., 1938. Pp. xiii+342. Price \$3.00.

This book was written for the purpose of showing that what "the act of faith approves and presupposes, rational thinking and scientific research show forth as reliable and correct." Seminaries, Catholic colleges, adult study groups and all advanced students will appreciate this scientific presentation of the Church. The text has the following chapter headings: I. Faith in the Church; II. The Certainty of Faith; III. The Church's Teaching About the Savior; IV. Seal of Divine Approval on the Church; V. Synthetic Approach to Faith: Premises; VI. Christ's Teaching about the Kingdom of God; VII. The Church of the Gospel; VIII. The Church of the Apostles; IX. The Primitive Church; X. Our Church; XI. Authoritative Church; XII. Dogmatic Study of the Church.

Proceedings of The Catholic Biblical Association of America. First General Meeting, St. Louis, Missouri, October 9 and 10, 1937. St. Meinrad, Indiana: The Abbey Press, 1938. Pp. 156.

It is with genuine interest that those devoted to Scripture study will examine this first volume of the *Proceedings* of the Catholic Biblical Association. The following are titles of some of the papers presented: Revision of the Hebrew Text of the Pentateuch; Early Revisions of the Septuagint; Recent Developments in the Study of Early Revisions of the Greek Gospels; The Vulgate, The Official Latin Text; St. Jerome's Revision of the Old Latin N.T.; Critical Principles Governing Some Early English N.T. Translations; Principles Governing the Revision of the Douay-Rheims N.T.; Revision of the Douay-Rheims O.T.

"My Little Missionary!" Jacques Bernard 1918-1927. Translated from the French of Rev. Emilien Létourneau, O.M.I. By Mary Agatha Gray. New York: Benziger Brothers, 1938. Pp. 121. Price \$1.25 net.

This is the life story of a little boy who died on May 16, 1927, at the age of nine. The volume has been written for children. We believe they will like it and find inspiration in the story of a boy whose great longing was to become a missionary priest.

God's Wonder-World. (20 pamphlets) by Rev. Thos. A. Lahey, C.S.C. Notre Dame, Indiana: The Ave Maria, 1938. Average per pamphlet 16 pages. Price: Complete set (20 pamphlets) \$1.00.

Readers of this JOURNAL have already been introduced to Father Lahey's first series of pamphlets for children, "God's Heroes." This new series, "God's Wonder-World," treats of (1) God's Gifts to Man; (2) Earth and Sky; (3) Minerals and Metals; (4) Gems; (5) Plants; (6) Trees; (7) Flowers; (8) Fruits; (9) Wild Animals; (10) Tame Animals; (11) The Dog; (12) Side-Show Animals;

(13) Birds; (14) Insects—A; (15) Insects—B; (16) Fishes; (17) Snakes; (18) Man; (19) Tribes and Races. (20) Conclusion.

Strength through Prayer. Volume II of "With Heart and Mind" Series. By Sister Helen Madeleine, S.N.D. De Namur. New York: Benziger Brothers, 1938. Pp. xv+108. Price \$1.25 net.

Father Daniel A. Lord, S.J., has said of this book of informal meditations written for students: ". . . I think *Strength through Prayer* is an important little volume. It gives the mind a vision of the grandest Hero that ever lived. It gives the heart the sound of His compelling words, the rhythm of those phrases that rocked a world into new consciousness. It takes for granted the fact that the reader loves to meditate and gives him precious things to meditate upon. It does not start by branding young people as thoughtless or our generation as heedless; it gives them exquisite material for thought, and beautiful pictures and the music of singing words that our generation must heed. It does not say, 'Will you think?' but it tactfully and compellingly says, 'Come, dream of this' Think happily of that!'"

Why Am I Tempted. By F. J. Remler, C.M. Paterson, N. J.: St. Anthony Guild Press, 1938. Pp. vi+110. Price \$1.25 plus postage.

Not only will our priest readers like the clear simple presentation of this work of Father Remler's, but we believe the volume should prove a valuable reference to teachers, and one that could be perused profitably by high school and college students alike. The subject treated is one frequently misunderstood by child, youth and adult. The present treatment is based on "the foundation doctrines of the Church regarding sin, Satan's role, and the responsibility of man." The following are the chapter headings: I. The Nature of Temptation; II. The Elements of Temp-

tation; III. The Causes of Temptation; IV. Unwilful and Wilful Temptations; V. Benefits of Temptation; VI. Conduct during Temptations; VII. Instructive Examples.

A Better Rural Life. By Rev. Edgar Schmiedeler, O.S.B. New York: Joseph F. Wagner, Inc., 1938. Pp. xi+304. Price \$2.75.

Those unfamiliar with the need of the Church in rural America will find in this volume not only a presentation of the problems but descriptions of methods applicable to the rural apostolate.

BOOKS RECEIVED

Barrett, Alfred, S.J. *Mint by Night.* New York: The America Press, 1938. Pp. 65. Price \$1.50 (cloth bound in mint green, stamped in gold).

Betten, Francis S., S.J. *From Many Centuries.* A Collection of Historical Papers. New York: P. J. Kenedy & Sons, 1938. Pp. xi+327. Price \$1.00.

Farrell, Walter, O.P. *A Companion to the Summa.* Volume II—The Pursuit of Happiness. (Corresponding to the *Summa Theologica* IA IIAE). New York: Sheed & Ward, 1938. Pp. viii+459. Price \$3.50.

Herbst, Rev. Winfrid, S.D.S. *The Catholic's Question Box.* St. Nazianz, Wis.: The Society of the Divine Savior, 1938. Pp. vii+808. Price \$1.50; mailed postpaid, \$1.65.

Jenneskens, Martin. *The Eucharist and Life.* Adapted from the Dutch by the late Gregory G. Rybrook, Ord. Praem. Paterson, N. J.: St. Anthony Guild Press, 1938. Pp. xi+157. Price \$1.50 plus postage.

Leen, Rev. Edward, C.S.Sp. *The True Vine and Its Branches.* New York: P. J. Kenedy & Sons, 1938. Pp. x+268. Price \$2.50.

Leen, Rev. Edward, C.S.Sp. *Why the Cross?* New York: Sheed & Ward, 1938. Pp. vi+366. Price \$2.50.

Madeleine, Sister Helen, S.N.D. De Namur. *Strength Through Prayer.* Volume II of "With Heart and Mind" Series. New York: Benziger Brothers, 1938. Pp. xv+108. Price \$1.25 net.

Madeleva, Sister M. *Christmas Eve and Other Poems*. Paterson, N.J.: St. Anthony Guild Press, 1938. Pp. 11. Price 50c plus postage.

McNabb, Fr. Vincent, O.P. *A Life of Jesus Christ Our Lord*. New York: Sheed & Ward, 1938. Pp. ix+\$1.98. Price \$2.00.

McNally, Rt. Rev. Msgr. Thomas F. *Doctrinal Sermons for Children*. Series 2—The Commandments of God and The Precepts of the Church. Philadelphia, Pa.: The Dolpin Press, 1938. Pp. 168. Price \$1.25.

Piron, Rev. Paul, S.J. *Five Children*. The Story of the Apparition of the Blessed Virgin at Beauraing. Translated from the French by Rev. James F. Cassidy. New York: Benziger Bros., 1938. Pp. ix+195. Price \$1.75 net.

Puetter, William H., S.J. *The Christian Life Calendar*, 1939. Volume V. Milwaukee, Wisconsin: The Bruce Publishing Company, 1938.

Roche, Aloysius. *Fear and Religion*. New York: P. J. Kenedy & Sons, 1938. Pp. 128. Price \$1.35.

The Parent-Educator. New Series, Volume I—Parental Responsibility. A Religious Discussion Club Text with Outlines. Washington, D. C.: National Center of the Confraternity of Christian Doctrine, N.C.W.C., 1312 Massachusetts Avenue, N.W. Paterson, N. J.: St. Anthony's Guild, 1938, Pp. x+54. Price 20c.

PAMPHLETS

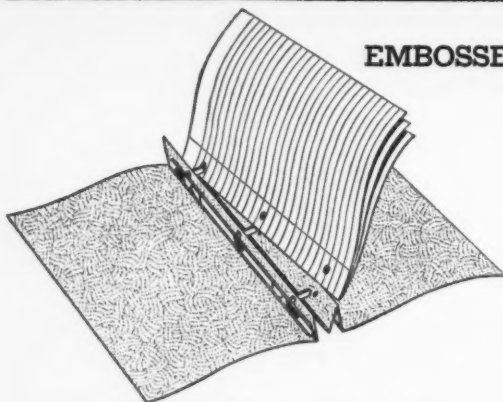
Conrad, Marcella. *My Parents*. Text and Illustrations. New York: The Paulist Press, 1938. Pp. 31. Price 10c each; \$6.00 the 100; \$50.00 the 1,000.

Conrad, Marcella. *My School*. Text and Illustrations. New York: The Paulist Press, 1938. Pp. 32. Price 10c each; \$6.00 the 100; \$50.00 the 1,000.

Conrad, Marcella. *My Talents*. Text and Illustrations. New York: The Paulist Press, 1938. Pp. 31. Price 10c each; \$6.00 the 100; \$50.00 the 1,000.

O'Brien, Fr. Isidore, O.F.M. *The Shadow of the Cross*. Consecration, Wasted Suffering, Confidence. Paterson, N.J.: St. Anthony Guild Press, 1938. Pp. 43. Price 10c plus postage.

Schlüter-Hermkes, Dr. Maria. *The Family*. Translation by Edgar R. Smothers, S.J. A Remarkable treatise on the Sacrament of Matrimony, on Husband and Wife, on Motherliness and Fatherliness, on the Sons and Daughters. New York: The America Press, 1938. Pp. 18. Price 5c.



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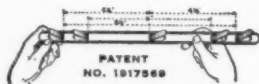
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Editorial Notes and Comments

"PSEUDO SIMPLIFICATION OF EDUCATION"

Books, articles and speeches dealing with the teaching of Religion have heaped up a host of attacks on the tendency of teachers to present content to children for which they are not ready. A brief article in *School and Society*¹ suggests another evil accompanying this procedure. The following sentences, taken from the article, are applicable to the teaching of Religion:

Titles of courses and educational content of courses are apparently in the process of being sifted down from the university to the college, from the college down to the high school and thence into the grades of the elementary school. . . .

This sifting downward of courses and course content is doing two things: first, it is pseudo simplification of subject-matter which too often is intent on making subjects interesting without necessarily developing understanding or any fair degree of mastery, and in the second place this sifting process must necessarily displace other content in the offerings of different levels of schools. Drill and factual content in many instances must be displaced for what is conceived to be interesting and entertaining. It may be that the quality of pupils has improved; however, this is doubtful. . . .

The university-trained college instructor takes the content of the university seminars back to his college classes, the college-trained teacher proceeds to teach the content of college courses to his high-school classes, and the teachers-college-trained instructor takes advanced secondary school content down into the elementary school, until finally the kindergarten teacher may be sorely tempted to teach what was regarded as material for the first few grades of the elementary school. . . .

The pupil going through the various levels of the educational

¹Fred G. Livingood, "Pseudo Simplification of Education," *School and Society*, Vol. 48, No. 1242 (October 15, 1938), pp. 495-497.

system, from elementary school through college, is often like a traveler making a cross-country journey and trying to make time and to be entertained en route rather than seeing and knowing the country through which he is passing. Such an individual generally remarks, "Oh, yes, we passed through there, but I don't remember much about it." The pupil likewise says, "Oh, yes, we had that in elementary school," and he feels quite insulted if the high-school instructor makes reference to anything which was covered, however sketchily, in the elementary school. The college student likewise is offended if the courses cover anything which may have been even casually mentioned in secondary school, although he may know little or nothing about principles underlying the history or the practical application of the subject under discussion. The result is that pupils feel that they have met requirements if they have a casual acquaintance with a subject and they feel very bored if a subject were to be repeated or covered in greater detail.

Pseudo simplification can only lead to pseudo education.

IN BEHALF OF SLOW LEARNERS

It is to be regretted that Catholic education does not provide for the slow learner. Such a child is not a mental defective. The problem becomes all the more formidable when one realizes that from fifteen to eighteen per cent of the children in our parochial schools fall in this group. Intelligence alone does not make a pupil a slow learner. Health, environment and pedagogical experiences in the school contribute to it. Children that could be classified as slow learners are not incapable of learning. What they need is suitable content, not drill in content for which they are unprepared. They need teachers who understand that they can recall, associate, plan, judge and experience, provided they are given the right kind of learning experiences, provided there is a curriculum suited to their needs. It's most disturbing to realize that somewhere between fifteen and eighteen per cent of the children in our schools are not benefiting from the teaching of Religion because they are slow learners. Let

us prepare appropriate content for them. Let us give them plenty of visual material. Let us put them in touch with the teachings of Religion through genuine life situations. Let us hope that from the hundreds of religious, men and women, engaged in minor pieces of educational research, some few at least will become interested in problems pertaining to the teaching of Religion to the slow learner.

CLASSROOM USE OF THE CATHOLIC PRESS

Teachers throughout the country are ingenious in arousing an interest in the Catholic Press. Just recently we heard of a Sister of Providence of St. Mary-of-the-Woods, Indiana, who uses a simple but most efficacious technique with a group of third year high school students. We are inclined to think other teachers might like to try it. On Monday morning the instructor presents a series of questions to students, the answers to which are to be found in the current issue of the diocesan paper. On Wednesday, students are expected to write or give orally the answers to the questions. In order to facilitate study the questions outlined appear under general headings such as: editorials, foreign news, the home, rights and duties of labor, etc.

THE CATHOLIC COLLEGE AND THE CONFRATERNITY OF CHRISTIAN DOCTRINE

This April the University of Notre Dame and St. Mary's College for women will be hosts to a regional conference of the Confraternity of Christian Doctrine. It is impossible to estimate the contributions that could be made to parish

confraternities through the cooperation of our Catholic colleges for men and women. Pastors frequently regret the lack of parochial interest in the graduates of our colleges. There is every reason why there should be the best of understanding between colleges and the pastors of their students. If the Religion experiences offered in our higher institutions of learning are to prepare youth for Catholic living, certainly these same experiences should prepare for that very important phase of Catholic living that we might describe as parochial living. Furthermore, if the teaching of Religion is well done in our Catholic colleges the graduates of these same institutions should have a splendid background for participation in Confraternity work. In the June, 1935 issue of the JOURNAL OF RELIGIOUS INSTRUCTION Sister Jeanne Marie described a course offered to the students at St. Catherine College, St. Paul, to prepare them for the work of religious instruction. Without doubt, other colleges offer similar courses. Perhaps there are schools that have established direct contacts with the pastors of their students that these same students may be better prepared to participate in parochial life and in the specific works of the Confraternity. At the present time this JOURNAL is making a study to discover the extent to which such cooperation exists and the methods utilized by schools to develop interest in the Confraternity of Christian Doctrine and to guide students to prepare for its several works.

THE TEACHING OF COLLEGE RELIGION

"Things I Like About My Religion Course" and "Things I Did Not Like About My Religion Course" were observations one teacher asked of his students at the close of

the school year. The instructor who raised these questions urged the utmost frankness from his students and asked for the papers unsigned. An analysis of the findings of this study may be read in a late fall issue of *The Ecclesiastical Review*.¹ Without doubt, at the close of the present semester other instructors of Religion might find this same procedure helpful in evaluating the work they have just completed and in anticipating their teaching program for the coming semester.

¹ Vicarius, "Religion Teaching: A Students' Viewpoint," *The Ecclesiastical Review*, Vol. XCIX, No. 5 (November, 1938), pp. 439-447.

CATECHIZATION IN HISTORY

St. Francis Xavier, the great missionary to the Orient, has a right to be classed among the most zealous of catechists. Emulating the zeal of the Apostle of the Gentiles, he was untiring in his efforts to present the beauties of the Christian religion to new peoples. Like St. Paul, too, he made himself all things to all men. He mingled freely with sailors, soldiers, gamesters, and the worst of sinners in order to win them for Christ. He would go through the streets of Goa ringing a little bell, and calling children to the religion class. He would march before them, singing aloud the Catechism and teaching them. His catechization was characterized by the greatest charity for those whom he instructed. He tried to make the memory work as attractive as possible by first explaining the truths in easily understandable and concrete terms. His instruction was accompanied by the singing of sacred hymns and by frequent acts of faith in the mysteries that were being expounded. As soon as he had taught the pagans a Christian truth or precept, he at once asked them to pray for grace so that they might be able to apply the doctrine in their daily lives.

By Rev. Rudolph B. Bandas, "Contents of Catechization in History. The Catechism," in *Religious Instruction and Education*, p. 15.

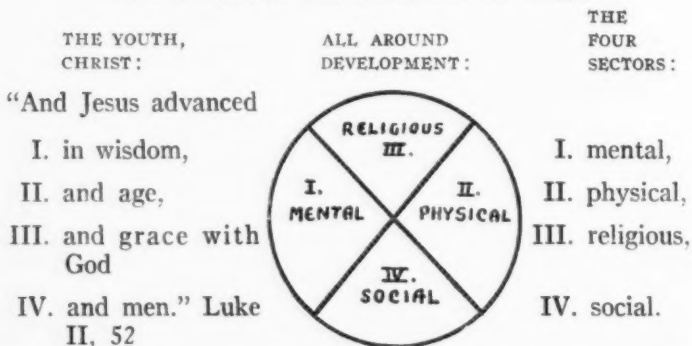
STATEMENT OF PURPOSE OF THE CATHOLIC SCHOOL

REVEREND W. F. CUNNINGHAM, C.S.C.
University of Notre Dame
Notre Dame, Indiana

EDITOR'S NOTE: The following "Statement of Purpose" has been submitted for critical review by Father Cunningham of The University of Notre Dame. The JOURNAL, as well as the author, will welcome criticism of this statement and would like to receive other expressions of opinion on this subject for printing in future issues of the JOURNAL.

The Catholic school is concerned with general education, whether elementary school, high school or liberal college of arts and sciences and has as its aim the education of youth in a manner that will promote

THE FOURFOLD DEVELOPMENT OF MAN.



- I. The Catholic school recognizes that its *specific* function is the preservation and propagation of the intellectual tradition of Catholic culture and that the means to this end is the development in students of the intellectual virtues that they may "advance in wisdom."
- II. But it realizes that an educational program truly

Catholic gives due attention to their physical development (health),

IV. and to their social development as good neighbors in community living and as loyal citizens of a democratic state.

III. Finally, the Catholic school as a social agency serving the Church, gives special attention to the religious development of its students:

- (1) through instruction truly intellectual that they may *know* their faith,
- (2) through participation in divine worship that they may *love* it,
- (3) and through training in the moral virtues that they may *live* it.

THE PRIEST AND THE TEACHING OF RELIGION

The purpose of a religion course, is to aid students to live their religion. And since Christ made it clear that we are not to separate doctrine from His Person, we must move away from the current practice of imparting to the students doctrines about Christ without letting them see Christ Himself. Logically the teacher of religion should master the Bible, not only exegetically but after the manner of St. Bernard, except in some of his mystical interpretations. If we realized all that St. Cyril of Jerusalem meant when he wrote in his *Catecheses* that "not even the least point of the mysteries of faith should be taught apart from Holy Scripture," we would cease asking whether students knew their religion; we would say: "Do they know Christ?" The young and, as a matter of fact, people in general are more interested in persons than in abstract knowledge. Hence religion should be taught mainly around Christ. To perform this latter function the teacher must needs be a master of the Gospels. Theologies give us the truth: the Gospels inspire us to live the truth.

By Rev. W. H. Russell, "The Priest and the Teaching of Religion," *The Ecclesiastical Review*, Vol. XCIX, No. 2 (August, 1938), p. 109.

HOW TO TEACH THE SAINTS

ALOYSIUS CROFT

Bruce Publishing Company

Milwaukee, Wisconsin

EDITOR'S NOTE: This is the last of a series of three papers presented by Mr. Croft at the Teachers' Institute of the Catechetical Congress, held last October in Hartford. Mr. Croft's treatment of "Why Teach the Saints" and "What to Teach About the Saints" appeared in the December, 1938 and January, 1939 issues of this magazine.

Yesterday I attempted to impress you with the fact that the saints were men and women like ourselves, with a human nature that grace had not destroyed but perfected. We spoke of those human traits that are common to all the saints—their sense of value, their love of God and their love of man for the sake of God, their cheerfulness and their humor. The purpose of yesterday's discussion was twofold: I wished, first of all, to give you an insight into the saints and to arouse enthusiasm in you; in the second place, my purpose was to provide you with a point of contact between your pupils and the saints.

Today, as a conclusion to this matter, we will discuss some practical points in connection with teaching the saints: how to go about it, how to begin, and what results to expect. There will be no attempt to exhaust this subject, for my own limitations as a teacher make that impossible. Neither will any claim of infallible authority be made for what I say. The suggestions which I am about to give you are, some of them, my ideas, those which have been formulated out of practical experience and those which are purely theoretical; and the other suggestions are ideas which have been picked up here and there from reading. In any case, they may not be suitable for you just as they are, and they will probably need adapting to your own circumstances.

Now, to begin with, in teaching the saints, as in teaching anything else, it is necessary above all to keep in mind the class you are teaching. A child does not see things as we see them. To him things are important which we consider of no importance at all. His interests are not our interests, and his enthusiasms are not our enthusiasms. Neither does a child in the primary grades look upon things with the eye of a high school freshman. This is important. We must adapt ourselves and our stories to the child's ideas wherever possible, and not the child to ours. If we are teaching the saints to children we will have to do so in a way that is understandable and interesting to them. This means, in the first place, that we will select for treatment saints that will interest the child. It is easy enough to see, for example, that the ordinary ten-year-old boy will be more taken with St. Ignatius Loyola or St. Francis de Sales than with a mystic like St. John of the Cross.

It means, in the second place, that we will choose incidents which will appeal to the children. We may think that these incidents were better left untold. We may feel, for instance, that St. Anselm's falling asleep during a stormy session with a group of knights and ecclesiastics is simply evidence of his fatigue or his boredom with the whole proceedings. But, for the boy, this has a different meaning, and probably the true meaning; for him it is evidence of the saint's coolness in circumstances in which coolness is rather unlooked for, and it is an evidence of bravery.

It means, finally, that the saints must be presented in situations that are intelligible to the children. Sometimes, of course, this is difficult, as it would be with saints of the Eastern churches, but in general it can be done. Close enough to this problem to be treated here, is the problem of association. In telling an incident that may seem a little strange, associate it whenever possible with some fact well known to the child. For example, the modern boy may smile a little when he hears that St. Martin of Tours at the age of seventeen or eighteen was an officer

in a Roman cavalry troop. But it will not seem so strange to him if you recall the fact that in the war between the states boys of fifteen and sixteen served in the armies of both north and south. Or, again, the year 1620, in connection with the life of some Spanish saint, may seem like antiquity. However, the same year, associated with the landing of the pilgrims, is not so distant in the mind of any American.

Furthermore, in talking of situations and problems which confronted the saints, we must associate them with comparable situations and problems in our own lives. Take St. Thomas More; to me this man is the classic example of minding one's own business and of firmness in the face of almost universal bad example. St. Thomas More tended to his own business. When he saw that he could no longer serve the king, he gave up his position and retired to private life. Believing that nothing he would say could change the situation, and not seeing in himself the stuff of which martyrs are made, he made no statements on the problems that were agitating England, the problem of the King's divorce and of his power in spiritual matters. A boy would probably classify his attitude under the heading of "not sticking his neck out." But when questions were finally asked by those who had at least a theoretical right to ask, then More spoke and spoke firmly. The fact that so many others were giving in to the will of the king, that "everybody else was doing it," did not move him in the least. He did not condemn them, what they did was their concern, but he stood squarely by his own conscience and refused to sign anything that seemed wrong to him. Then, when the time came, he did in truth "stick his neck out" and gained heaven for his pains. With the matter presented in this light, the pupil can make his own application without further explanation. For certainly it is a situation which finds many a parallel in his own experience.

In adapting our ideas to the ideas of the pupil we will also adapt our language to his, or more correctly we will adopt his language as our own. This does not mean that

we must use street-corner English, nor does it mean that we have to go into the "dear little saints" sort of thing; it does mean that we suit our language to the age and type of pupil before us. Sometimes our presentation will have to be quite elementary. Great truths can be expressed in words of one and two syllables; probably no more stupendous fact in history is recorded so simply as the Incarnation of the Son of God, "and the Word became flesh and dwelt amongst us." On the other hand, beware of talking down. This is a vague thing, but it is something that can be sensed by the child and he dislikes it. The ideas which the child can understand should be presented in language which he can understand and which is natural to him. If an occasional colloquialism or slang phrase is an aid in making him understand, then use it. We are teaching the saints, not English grammar.

While discussing this subject of language, there is another point which we might just as well consider. Archaisms, however suitable they may seem in the way of furnishing "atmosphere" can well be avoided. This is the twentieth century. If the saints were living today, and our object is to bring them to life, they would speak the language of the twentieth century. If they were twentieth century Americans, they would speak the language that is spoken in America today. To a youngster, who has had little or no background of history, any attempt to create historical atmosphere is a waste of time. Our attempt to teach the saints must necessarily be an attempt to interpret them, and our interpretation should make them clear in terms of the present. To my mind, the language of devotion and the language of the saints has been too long and too closely associated with medieval forms: the sooner we dissolve this association the sooner we will have people who know how to pray, like to pray, and like to read about those who liked to pray.

For your approach you can do nothing better than to tell a story. Everybody likes stories, grown-ups as well as children. Begin "Once upon a time there lived a man—," and the most restless group will prick up its ears. Open

your life of a saint with a story and then when the attention of the group has been aroused, swing into straight narrative if you must. The story ought to be chosen primarily for interest. It may be an incident which you do not consider important at all, but if the children think it is important, if it appeals to them, then it serves its purpose. In introducing St. Francis de Sales to the Youth of the Milwaukee C. Y. O., the story was told of his sword fight at the University of Padua. Now perhaps this incident is of no importance in the saint's life, for those of his biographers who mention it at all pass it over hurriedly. But it was used simply to gain the attention and interest of the youth, and it was made to serve as some index to his character, which is the second thing to look for in your approach. Throughout your tale, use dialogue, conversation, as much as possible. Tell your story through the mouths of others, first, because this is the best way to make the story live; and secondly, because the child, being a natural dramatiser, loves it.

I know, of course, that what I have said implies work. But doesn't all effective instruction? If the lives of the saints are to be used for religion work, then they will have to be studied. It is quite possible that you will find just what you need in some book; but it is more probable that the saint you want has not been completely written up for children. Then there is no reason why you cannot do your own writing or at least your own telling. Anyone who learns to like the saints, not love them, "like" them—anyone who can become enthusiastic, and anyone who can tell a story, can make the saints fascinating, because their lives are the true stuff of romance.

How to use the lives of the saints? There are two general methods which we will label, for want of better terms, the direct and the indirect. By the direct method I mean using more or less complete lives—that is telling the whole story of the saint briefly or at greater length, for the purpose of imparting a knowledge of the saint himself. This is capable of many variations. A certain portion of the class period might be set aside for it. The story might be

read or told. The life might be dramatized by the class either independently or after it has been told. Certain of the youngsters might be appointed to tell or read different portions of it. The particular saint treated can be chosen according to the liturgical season, *e.g.*, St. Vincent de Paul as the Apostle of Charity during the Christmas season, or St. Dominic during the month of the Holy Rosary. Again, some outstanding saint may be selected for the month in which his feast day occurs. For more advanced classes, the patrons of various occupations and vocations might well be discussed as an aid in vocational guidance. The patron saints of members of the class could be given some attention, for it happens frequently enough that youngsters are not too proud of their patrons, particularly if he or she happens to have a name like Aloysius or Hedwig. Again, a patron might be selected for the class, and the members appointed to find out all they can about him.

I am inclined to believe that for children up to the junior high-school age, the short story form may be best, something that can be read or told in twenty minutes or less. A life presented in this way must necessarily omit many details and must aim at bringing out the character of the saint by a few carefully selected incidents. This is not to say that I believe longer lives should not be used, but that it seems to me that a brief sketch, presented all at one time, will make a greater impression.

In any case, however, it is just as well if the teacher does not indulge in too much moralizing. If the life is well presented it will carry its own moral lesson. And, unless the child's impression is entirely wrong, it is just as well to let him retain it. One set of facts may suggest various things to various persons, and it may be very difficult to say just which is correct and which is not. The lives of the saints are many-faceted. One thing may impress one person, another thing another person. The pupil, then, should be allowed to form his own impression, and if salient characteristics of the saint have been well brought out, this impression will probably be a correct one.

Of course, in teaching the saints, you will want to make

sure that you are not wasting your time, and that the class is getting some benefit from it. I suppose there is no other way to do this than by asking questions. But I am probably betraying my unpedagogical mind when I say that I disagree heartily with any view that makes the saints the subject of strict examination. After all the primary purpose of teaching the saints is not to impart knowledge, but to excite the imagination and to form the will. Your most revealing test, then, is the modified viewpoint and the better behavior of the class. It seems to me that the best way of making the saints very unpopular with youngsters is to propose examination questions on the year of birth, the year of death, the mother's maiden name, and the like. What difference does it make anyway if St. John Bosco was born in 1789 or 1815? The fact is that he lived rather close to our own time, and that he gained heaven partly through his work with boys. Again, dates in the life of St. Philip Neri may be important to the historian of the Counter Reformation, but not to the ordinary child of today. It is my opinion that professors have done more to spoil Shakespeare than all the poor actors in the world. Shakespeare wrote his plays to be acted; hence they are more interesting on the stage than in the classroom. Similarly, because the saints lived, they are more interesting as persons than as subjects for examinations.

So much for the direct method of teaching the saints. By the second method, the indirect method, I mean use of stories as examples to make clear and practical some abstract truth or virtue. The child naturally sees things in the concrete. Duty or piety in the abstract means little to him. What he sees is the man or woman of duty, man or woman or woman of piety, the loyal man, the truthful man. He identifies ideas with persons in whom these ideas are found. For this reason we need something to anchor, so to speak, abstract ideas and virtues in his mind. Love, for example, is a tenuous enough idea in itself; but tell him the story of St. Vincent de Paul's love for the poor, or show him the austere Borromeo crawling through the

window of a plague infested house to pick a crying baby from between the rotting bodies of its parents, and the child will know what love is.

Or take the Gifts of the Holy Ghost, knowledge, for instance. Knowledge in the abstract means nothing. But tell the child of the Curé of Ars, whose dull mind could not master the simplest Latin in the seminary, and then show him that same man spending long hours in the confessional straightening out the twisted lives of thousands and thousands of penitents, and he will begin to see what we mean by the gift of knowledge. Or, again, the gift of understanding may be made more understandable if we show the pupils St. Thomas Aquinas at the foot of the crucifix, learning there the answers to the mysteries of faith. Fortitude, spiritual bravery, is embodied in St. Isaac Jogues, who returns to the mission fields despite all his previous sufferings there; or in St. Francis Xavier, impatient to be off for India though he knows that he will never return to the land and the friends he loves so well. The gift of piety is made concrete in the life of St. Francis of Assisi, and fear of the Lord, of course, is the beginning of the wisdom of all the saints.

Take that much needed and much neglected virtue, prudence. Certainly Borromeo's resolve, after a particularly mean temptation against chastity, never again to spend a night outside his own home unless it was absolutely necessary to do so, is a splendid lesson. So we might go on. Some example can be found in the lives of the saints that will help teach almost any of the abstract virtues. And the teaching will be positive, not negative. "When you teach the ideal by the life of a saint . . . you arouse the children's desire to possess it. Then in the applications suggested you show them how to live the ideal in their own lives."¹ You show them, in short, that religion is practical common sense.

The child will remember these examples long after he has forgotten the catechism definitions of the truths they

¹ *Child Psychology in Religion*, Anon., p. 65. New York: P. J. Kenedy & Sons,

were meant to teach. His memory will retain them and his powers of association will almost inevitably connect them with their proper subjects. Once these mental associations have been formed they will persist indefinitely, in a latent state perhaps, but no less surely for that, and they will furnish the explanation for many an otherwise unaccountable sympathy or antipathy in later years. Beyond this more definite result, however, proper teaching of the saints may well be expected to lead to that necessary but difficult thing called "feeling with the Church." A Catholic must have a definite outlook upon life and all the facts of life, the outlook of the Church. This is come by not through knowledge alone, or through imagination, or through the emotions, but rather through a sort of instinct that is founded upon all three. It is fostered by the settled conviction that the Church is the divinely appointed guardian of truth and by association. If his familiars, if his friends and heroes accept the view of the Church and feel with the Church, he too will grow into the same habit. More than this, he will develop an instinctive dislike for what the Church dislikes and an instinctive love for what the Church loves. Certainly, to have the saints as living friends, even if they live in books or in the words of a teacher, must have this result.

I have left until today the discussion of a question on which I have some very decided views and on which I would prefer to keep my views to myself. However, since I have been asked to talk on teaching the saints I feel that the subject should be considered at least briefly. The question is this: Should we or should we not teach child saints? Fortunately, I can state my position in the words of one who is an authority. Father Drinkwater says: "What needs to be said as firmly and distinctly as possible is that they are not to be regarded as suitable for children. We do not want any of our children to cultivate a habit of saying edifying things, or to look forward to a lingering illness and an early grave; neither do we want any of them to be turned aside from the desire of holiness be-

cause of such unattractive associations."² The problem cannot be stated more clearly than that. It is a fact that in many of these child saints there is what might be called a psychology of death. God, in his goodness, seems to have given them an inkling of the shortness of their lives, and consequently they have been in a hurry, so to speak, to carry out the work of their salvation. My view is that to teach these saints might arouse anxiety in the minds of youngsters; and anxiety in a child, or an adult for that matter, is likely to produce mental and spiritual instability. Scrupulosity in the child is likely to lead to laxity in the adult. Self-conscious piety is probably not piety at all but spiritual pride. Furthermore, if there is anything that the American boy, and girl too, disdains, it is what he calls "pious." But if their biographers can be believed, most of these child saints were definitely "pious." There is in them a look of experience and a lack of deeds in the material order, that is of prime interest to youth.

For most children, the will of God is that they live a normal happy childhood and grow into good, normal, happy adults; that they gain heaven by following carefully, but without undue strain or scrupulosity, the duties of the state of life in which, by the help of God, they find themselves.

I know that many of you will not agree with these views, because you feel that children are more interested in children than in adults. But if you feel that you should teach these child saints, and I do not say that you are wrong if you are teaching the elementary grades, let me advise that you be very careful. This is not to be interpreted as irreverence. God's friends are to be honored and revered whether they are children or grown-ups. The point here is simply whether or not it is well to teach these particular saints to children.

And so we bring this matter to a close. It is my firm belief that the saints should be taught, that a certain time should be set aside in your classes for reading or telling

²In *The Sower* quoted in "Consider the Lives of the Saints," *Journal of Religious Instruction*, Vol. V, No. 3 (November, 1934), p. 209.

or dramatizing the lives of the saints. It is my belief that the examples taken from the saints can be of great help to you in making clear abstract truth and virtues. But, above all, I believe the saints should be taught because in teaching them we are carrying out one of the principal purposes which the Church had in giving them public honor—we are making them effective examples to the young. I believe that from them a child can gain the inspiration to seek God in the things of daily life, because he will learn that to be a saint one needs to do only the duties of one's state, but to do them well. He will learn that he can be a king and a saint, or a policeman and a saint, or a soldier and a saint—anything but a sinner and a saint. I believe, furthermore, that in the stories of the saints are contained the finest romance the world has ever known, that out of them a youngster can be set on fire with the romance of Christian living. Finally, I believe that no better or more satisfactory set of heroes and friends can be found than these same saints. The boy or girl, or young man or young woman, or mature man and mature woman who likes the saints, not for what they can give but for what they are, will be moved to pattern his or her life after theirs. And the pattern of life is an important part of the vaster pattern of eternity.

THE MONTESSORI METHOD

Children ought to learn religion in a child's way by doing the *actions* of religion and having these actions explained to them as occasion arises. After the child is well equipped with a rich background through *story* and *action*, he is ready to appreciate the precise statements of the Catechism. What the child has learned in a general way is now condensed into accurate statements and clear-cut definitions. This is the psychological method; no one today can question its educational validity.

By Rev. Rudolph G. Bandas in "The Montessori Method," *Religious Instruction and Education*, p. 151.

THE ADOLESCENT ISRAEL

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EDITOR'S NOTE: Father Newton's articles for the teacher of the Bible are a regular feature of the JOURNAL OF RELIGIOUS INSTRUCTION. Readers who would like to see particular topics treated in this section are asked to send their suggestions and questions to the editorial office of the JOURNAL or to Father Newton at the Catholic University.

No text-book in Bible History can incorporate all that is needed for a proper estimate of the stories that are selected for the illustration of the Old Testament narrative. This throws upon the teacher the obligation of providing such details as are necessary for the completion of each picture. We may consider this as true of the entire Old Testament, but attention must be called to it in connection with the period of the Judges, a period that is often poorly represented for want of this understanding of its background. We may consider Israel as an adolescent during this period, in that stage of its growth which manifests many of the vagaries of human adolescence, and also calls for parental intervention and guidance on the part of God.

The biblical account of the period covers many years, perhaps as many as three hundred; and it follows the usual character of biblical history which furnishes only some episodes to illustrate the point that the hagiographer wishes to make. We are told of several leaders whom God raised up to guide Israel. In each case the outline of the account is about the same: Israel falls into idolatry, is punished by invasion, gives signs of repentance, is saved by the judge whom God raises up among the people. The function of these judges is also about the same. At first it might appear that they had but a temporal or political

mission, in that their main activity was the deliverance of Israel from external oppression. But more important than this is their mission to lead Israel back to faithful service of the true God. We must, therefore, first of all keep in mind that with such a long period to cover, and with so much to tell of each individual, the narrative is extremely curtailed, giving just what is necessary for the purpose the author has before him.

This purpose, however, becomes very clear from the first chapters of the Book of Judges. There we are told the general cause of Israel's troubles. The command had been given by God that all the inhabitants of Canaan should be driven out as a means of cleansing the land from idolatry and its evils. Israel had failed to follow out this command, whether through diffidence or inability, and thus had not only disobeyed God, but had shown towards Him a sinful lack of confidence. The result was inevitable. Their contact with the more appealing religion of the land was aggravated by intermarriage, and we are given to understand that many of the people fell into idolatry and that the revealed religion suffered greatly. In this situation, the hagiographer wishes to point out that divine justice found application. God punished Israel for its waywardness, but also manifested His kindness when penance was evident. The thesis, therefore, is an illustration of divine justice, a justice tempered with goodness, and directed towards the accomplishment of greater good. For we must not forget that Israel now is the chosen race, the race with which rests the hope of mankind. God did not, as Israel's sins warranted, reject His elect people; He rather, like a solicitous parent, disciplined them and brought them back to a degree of fidelity which gave some assurance to the accomplishment of His ultimate purposes.

To appreciate both the story and its thesis, there are two aspects of the Book of Judges which the teacher must ponder well.

First of all, there is the historical situation in which Israel found itself during these years. After the death of

Josue two tasks remained for accomplishment by the various tribes: they had to take possession of all the territory assigned to them; they had to drive out the people whom they found there. Neither of these tasks was perfectly accomplished during the period of the judges, and this fact is the background of all the difficulties recounted in Judges.

At the beginning of the period we find the tribes divided into four groups. Those to the south were cut off from central Canaan by the Jebusites, who held on to Jerusalem and its environs until the time of David. Those to the north were also cut off from central Canaan by the people who occupied the plain of Esdraelon, and who were too powerful for the Israelites because of their chariots. Then to the east, beyond the Jordan, were Ruben, Gad and Manasse, who for many reasons could feel themselves sundered from the rest of their brethren. The closing up of these branches was a very slow process. And until this process was complete, the effect on the life of Israel as a nation can readily be estimated. We must not, therefore, qualify our picture of this period with the unity or solidarity which prevailed under David and Solomon. The very opposite was the case. The tribes had to act individually or in small groups as the circumstances dictated. It was probably during this period that there developed the estrangement between the southern and northern tribes which will be so prominent in the later story of Israel.

When we observe that the territorial unification of Israel was gradual, we must admit that in some regards the ideal was never fully achieved. Thus the tribe of Dan was soon driven from the land assigned to it by the inroads of the powerful Philistines. The fate of the tribes beyond the Jordan was constantly fluctuating, rising to prosperous and peaceful possession and descending to disastrous restriction with the periodic invasions of the peoples from the desert. But most important, it must be admitted that Israel, as late as the time of Solomon, had still to contend with the remnant of the Canaanites who dwelt among

them. And in this contention there was tremendous danger. For instance, we find at the end of the period of Judges that Israel tilled the soil in the plain of Esdraelon, but this success was at the cost of a religious deterioration that at times was actually an abandonment of God.

This leads us at once to the second aspect of the period without which we will find it difficult to understand the trend of the story. For almost the entire span of years from Josue to Samuel, little good can be said of the way in which Israel served God. Reasons for and illustrations of this are abundant. The one reason which is called to our attention with emphasis is the contact of Israel with the idolatry of the land. At this time, as during the desert journey, Israel shows all the instability and lower instincts of the adolescent. On the one hand they had the revealed will of God in written form, with all the threats for infidelity and promises for obedience which we read in Deuteronomy. The proposition which they had to consider from this direction was: God has given you this land, and He will make you to prosper in it if you are faithful to His law. But, on the other hand, they faced the attraction of the much easier religion which appealed to their senses. Here were local gods which were credited with making the land fertile, and which were served with rites that were made very attractive. In brief, they could see these gods, they could not see Jahveh; it was sensually pleasant to serve these while it was difficult to maintain the holiness He demanded; these were local, He was of Mt. Sinai and the desert.

The effect of this conflict between the revealed religion and that which they found in Canaan was serious. Many of the people fell away entirely. Many more tried to combine the two worships. But, especially, the high ethical character of religion was dimmed, and the holiness which God required of His people was rendered extremely difficult. This becomes impressively apparent when we examine the lives of the very leaders whom God selected to bring the people back to Him. Not one of them can be considered a model in the service of God. This fact en-

courages the modern critic in his conclusion that the ethical elements of the true religion and many details of its worship, must have been of later origin. But this is to reject the very thing the hagiographer wants to point out: that Israel in this period was unfaithful to the law which God had given it.

In the Bible History class, not all the stories from Judges can or should be studied. If we have these two aspects of the period in mind, a few of the judges may serve as illustration. And they should serve mainly as illustration. For it is the intervention of God at this critical period, His justice tempered with mercy, His great goodness in spite of man's weakness, that must be brought home to the class.

The place of Judges in the wider story of the Old Testament, or what we might term its messianic import, will be found in the struggle between the true and the false worship of God. God had promised to redeem mankind, and for the accomplishment of this promise He had raised Israel to the dignity of His chosen people, to the position of His agent. It is not, therefore, according to the account in Judges, in any way to Israel's credit that God was able to accomplish His promise; it was rather by dint of constant divine vigilance and intervention that the promise carried through this period. And this is an important note in the story of preparing for the Messiah: if it were not for God's goodness and fidelity, the redemption of mankind would have remained frustrate.

And from this we may also guide the reader of the Bible to an important moral conclusion. We are working out a destiny that has been defined and determined by God; and we must work it out as God has directed by His revelations to us. If we are faithful to His law and guidance, we may expect success, a success which has a temporal and a spiritual import. Unless we observe God's will, nothing but disaster in both temporal and spiritual orders awaits us. This lesson is as beautiful as it is important: God's ways with man are admirable.

With the Book of Judges we must consider the delightful little story in the Book of Ruth. The story belongs to this period and may serve as an illustration of the life of the times. In reading it, however, we must again, as always, realize its message. It teaches us that even at this time God was reaching out for the faithful of other nations. His goodness was not restricted to Israel; rather, anyone who turned to Him, no matter of what nation, would meet with the protection and kindness He manifested to Israel. The importance of the message is that God's intention was the welfare of the human race, and not the prosperity of Israel alone.

This whole period in the history of Israel enjoys but little illustration from the histories of other peoples. But its very importance in the story of the chosen race teaches us the value of the Book of Judges which preserves for us the only details we have. This should be a hint to the teacher to deal carefully, and accurately, with the information the Holy Ghost has furnished us.

RELIGION AND THE SECULAR BRANCHES

The ideal set before us by the Popes, let is carefully noted, cannot be fully attained unless all the students of an institution are Catholic; unless the textbooks used are written by authors of Catholic conviction; and unless, and above all, the teachers themselves are not only Catholic but trained under a genuinely Catholic system of education. Any other arrangements are apt to lead to compromises and foster unconsciously a refined indifferentism.

By Rev. Rudolph G. Bandas, "Religion and the Secular Branches," in *Religious Instruction and Education*, p. 90.

Religion In the Elementary School

PRACTICAL AIDS FOR CATHOLIC RELIGION TEACHERS

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EDITOR'S NOTE: This paper is a digest of Sister Aurelia's presentation during the three day Teachers' Institute held during the Catechetical Congress in Hartford, October 2-4, 1938.

One of the most pressing problems of the teacher of Religion, one that is of greater importance to the teacher of Religion in Confraternity work, is that of making the study of Religion more attractive to the average child. The traditional and rather uninteresting study of the Catechism does not appeal to the present generation of children. Even in parochial schools the problem of arousing pupil interest in the study of Religion is still a matter of grave concern.

One of the great vitalizing forces in the teaching of any subject is the use of aids and devices to stimulate pupil interest and to arouse a desire for learning. Most of the aids and devices used in the teaching of secular branches can be used with equal success in the teaching of Religion. Aids and devices are factors that make school work interesting and appealing to the child. Skill in any art usually means not only a thorough and broad training in the theory and practice of that art, but also in a large measure, in

the wise use of aids and devices, which may aptly be termed "tricks of teaching." Aids and devices should be employed only so long as they produce results. When they no longer do this they should be discontinued or discarded. Overworking a device may prove disastrous in that it leads pupils to lose interest. On the other hand a device should not be discontinued because results may not be immediately apparent.

A discussion of some of the more common aids and devices in teaching Religion will enable us to select a few practical helps that will fit the particular needs of each Confraternity teacher present. It must be remembered, however, that aids and devices may be over-emphasized, and unskilled teachers especially, are in danger of overlooking the fact that the Catechism is and always will be the nucleus around which all Religion teaching must be built.

THE SAND TABLE

Among the most interesting and valuable aids in teaching Religion is the sand table. The use of this aid is by no means a new idea in teaching Religion. The Church has for centuries used such a form of teaching under various names. St. Francis of Assisi represented the birth of Christ in a graphic manner, by means of a scenic representation of the manger in the stable of Bethlehem. Today, in every Catholic church, in every Catholic school and home, the crib is still used to teach the wonderful story of God's love for man. Similarly, the Stations of the Cross, the numerous and various groups of statuary in churches, convents, and monasteries, employ the same idea. Reproduction of Calvary, the Pieta, grottoes and shrines—all are sand tables on a large scale.

Just how far the sand table may be used in the teaching of public school children in Christian Doctrine Confraternity classes depends upon the facilities at the disposal of the teacher. Obviously, where teachers do not have ordinary classroom equipment and where, as is often the case, they are forced to hold classes in rooms and halls totally inadequate for regular school work, the use of sand

table projects is out of the question. However, teachers who are fortunate enough to have the use of regular classrooms for their classes in Religion may with great profit make use of sand table projects.

Most Bible Stories furnish suitable material for sand table projects. For example, the stories of Adam and Eve in Paradise, Cain and Abel, Noah and the Ark, the Birth of Christ, the Flight into Egypt, the Way of the Cross, Calvary and the Resurrection. Missionary projects may also be reproduced on the sand table.¹

DRAMATIZATION

A method which always finds favor with children is dramatization. This can be used effectively by all teachers, whether classes are held in regular classrooms or in make-shift places. Dramatization calls for self-expression and hence lets the ideas stand out clearly before they are assimilated. In the light of their own interpretation of ideas and concepts, the children are led to formulate right standards of living and learn the proper values of truths and ideals. Through dramatizing a story from the Bible, an event in the life of a saint, or some other situation, the pupils will more readily comprehend the life experiences of the men and women who are living examples of the noblest ideals, and they are thus more apt to base their own standards and ideals upon the experiences of the characters they have been imitating through the dramatization play.

The Catholic Church has in all ages made use of the drama as a means of conveying moral instruction. Various forms of the drama, from the mystery plays of the Middle Ages down to the more recent presentations of the Passion Play in Europe and America, have been used to call forth religious ideals. In the schools of our day an increasing use of the more simple forms of the drama are being used

¹ Sister Mary Aurelia, O.S.F. and Rev. Felix M. Kirsch, O.M.Cap. *Practical Aids for Catholic Teachers*, Volume I, pp. 230-234. New York: Benziger Brothers.

as a means of instruction, and should be employed more generally in the religious training of the children.

Without entering into a formal discussion of the technique of dramatization in the school-room, we shall confine ourselves to a consideration of the stories in the Bible and in the Lives of the Saints that may be used for dramatization. Not all stories are suitable for dramatization. The story must have action and dramatic value. Excellent material may be found in the readers, the Bible history, the lives of the saints and the numerous stories illustrating incidents in the lives of children, incidents that teach some great lesson, such as honesty, uprightness, self-sacrifice, kindness to animals, gratitude, etc.

Children like stories of animals because they understand them and like to be with them. There are numerous incidents in the lives of the saints that illustrate the wonderful, and at times, supernatural power which the saints exercised over animals. Boys and girls find endless delight in the story of St. Francis and the wolf of Gubbio. With what a thrill they listen to the account of the wolf shaking hands with Brother Francis. St. Francis and the birds, St. Anthony preaching to the fish, St. Anthony and the mule, the hermits St. Paul and St. Anthony and the lion in the desert, these are only a few of the stories that delight the hearts of the little ones. Valuable suggestion for suitable dramatization may be found in *Practical Aids*.²

Children also like to act stories portraying family life, for they are familiar with it and thus readily grasp the meaning of the incidents following each other in natural sequence. In fine, they like stories that call their imagination into action.

PICTURES

Pictures form another valuable aid in teaching Religion. They are for the most part inexpensive and can readily be adapted to any phase of religious teaching. Colored pictures particularly appeal to children. A good educational picture is a rich mine of instruction. The

² *Ibid.*, Vol. I, pp. 238 to 248; Vol. II, pp. 307 to 331; Vol. III, pp. 358 to 375.

smallest child can grasp the meaning of such pictures as "Christ blessing the Little Ones" or "The Guardian Angel," if the teacher leads it to a proper interpretation. Good pictures form suitable settings around which the teacher may weave a story or an explanation of a fact. Inexpensive yet highly artistic pictures may be purchased from St. Anthony's Guild, Paterson, N. J.; also from the Loyola Press, Chicago, Illinois, which publishes beautiful pictures and charts to accompany Father Heeg's *Jesus and I*.

Outline pictures for coloring offer a pleasing activity for younger children. Some really charming outline pictures of this type are published by Father Francis, 1501 South Layton Blvd., Milwaukee, Wisconsin. These pictures also furnish excellent material for the English classes, the poems and lessons dealing with the various occupations of the Child Jesus. There are several series of these pictures; the ones dealing with the Child Jesus and the Boy Jesus are particularly attractive.

In connection with the study of pictures we may mention the use of symbols in church decorations. These are useless unless understood. The teacher will find the study of the more common symbols, monograms and pictures found in most churches particularly interesting to boys and girls in the upper grades. A visit to a liturgically designed Catholic Church will be an inspiration and a stimulation to study the beautiful symbolism of the Catholic Church.

Here, too, much could be said of the use of cut-outs in teaching religion. At the end of the story period or reading lesson the teacher may permit the children to illustrate what they have heard or read by cutting or tearing paper to make cut-out posters. This activity is one of the finest to develop the creative ability of the child. If the children are permitted to plan the poster and to cut out free-hand the pictures to be used, the project will be more valuable than if ready made cut-outs are used. Stories of animals and incidents in the lives of the saints are everlasting sources of delight to smaller children.

CHARTS AND MAPS

Few teachers can get along without a supply of good charts and maps. Large charts with pictures and questions are helpful to interest the smaller children. Charts may be made by using pictures from discarded catalogues and mounting them on heavy cardboard. Charts illustrating the vestments worn by the priest at Mass, the sacred vessels used, the altar furniture in the sanctuary, and many other objects connected with religious services may be made by the children themselves. Similarly charts may be made to illustrate the life of Christ, or of the Blessed Mother, or of the saints. Pictures and other material for such charts may be gathered by the children from Catholic magazines and newspapers. There is no limit to the usefulness of charts when properly used.³ The study of Bible History will be enlivened by the use of suitable maps and diagrams. The life of Christ, for example, will become really fascinating to older children when the teacher uses maps to show where the important events in our Lord's life took place. A graphic illustration, for example of the city of Jerusalem, with the Temple and palace and courts will impress the lesson of the Jewish life at the time of Christ, giving the children a deeper insight into the real causes of the events occurring, let us say, during the Passion and Death of our Lord.

Suitable maps may be found in most Bible Histories, but it is desirable to let pupils draw their own.

BLACKBOARD SKETCHES

Blackboard sketches are very effective if properly used. Indeed, they are probably the simplest aids at the command of Confraternity teachers. The teacher who can "chalk" as she "talks" is apt to have better results than one who cannot. Splendid material for this type of work may be found in *Chalk Talks*, published by the Queen's Work, with which most of you are familiar; also in *To the Heart of a Child* by Josephine Brownson, and in *Aims*

³ *Ibid.*, Vol. II, pp. 388 to 393.

and Methods in Teaching Religion by Father Sharp. It would be worth while for the teacher to develop an ability to sketch simple figures to illustrate her lesson.

FILMS AND SLIDES

Both "still" films and moving pictures are now available for the teaching of religion. The use of these always furnishes an attractive aid to interest the child and, at the same time, to impress upon his mind the lesson to be conveyed. Films and slides to illustrate the catechism, the liturgy and the Bible history may be had with little expense. A large number of beautiful slides are offered now to teachers of Religion by the Parish Co-operative Association, Rev. George Nell, Effingham, Illinois. In the Confraternity classes films and slides will prove an effective means to bridge over the gap between the life of the child in his public school environment and his Catholic sense, so necessary to bring religion into his everyday life.

POSTERS, DRAWING, CONSTRUCTION WORK, CLAY MODELING

All of these are valuable adjuncts in teaching Religion. Progressive teachers use these aids to stimulate interest in all branches of learning. They may also be used effectively in teaching Religion. A judicious use of posters⁴ in religion classes materially aids in developing thought and interest. Drawing and construction work, too, may be directed toward stimulating ideas and the expression of these ideas in the child's own way. Clay modeling is of value in that it gives the child a feeling of self-reliance and confidence. The story of the crib is especially adapted to this type of self-expression. Older children will find the modeling of the sacred vessels an interesting project.

BOOKLETS

Most teachers encourage children to make booklets in which pictures or drawings may be pasted and a brief sen-

⁴Suggestions for posters will be found in *Practical Aids for Catholic Teachers*, Volumes I, II, and III.

tence or two printed or written under it. An endless variety of booklets may be made in the religion classes. Thus we may have booklets of Patron Saints, the Rosary, the Stations, the Life of Christ, the life of the Blessed Virgin, Little Flower. Mass booklets are especially appealing to older boys and girls.

MASS PROJECTS

By far the most interesting projects in Religion classes are the Mass Projects. Briefly, a project to study the Mass may consist of the following activities:

1. *A Mass Book.* This may be a large scrap book into which pictures of the various parts of the Mass are pasted. Older children may be encouraged to make their own Mass Book; younger children may make a class project of this. Some definite arrangement of the pictures should be followed.
2. *Mass Charts.* These, too, may be made by the children. Let the children bring to class pictures and clippings relating to the Mass. Select the most appropriate and paste them on a large piece of cardboard.
3. *Making Vestments.* The vestments may be cut from construction paper; the chasuble, stole, maniple, veil, and burse may be suitably decorated. Vestments may also be made from crepe paper, or scraps of silk and linen.
4. *Making Altars.* This part of the projects appeals to the boys. If they are in manual training classes, they can make very serviceable altars from wooden boxes. Construction paper and cardboard may also be used to make altars.
5. *Clay Modeling.* Chalices, ciboriums, candles, candlesticks, crucifixes and statues may be modeled from clay. Many children display remarkable talent for this type of activity.
6. *Using a doll to represent the priest.* This always delights the children. When the doll is large enough and the vestments are properly made the study of the vestments used by the priest is very effective.

If the class possesses an altar with the necessary appurtenances, the teacher will have little difficulty in teaching the ceremonies of the Mass.

Miniature altars and altar sets may now be purchased, but when the children help in constructing their own, they have greater value as an educational device. Obviously, these projects deal mainly with the externals of the Mass. They may be used with good effect in impressing the great value of the Holy Sacrifice by showing the care and attention given to the proper performance of this greatest of all religious acts.

• • • • •
Patterns and materials to make miniature vestments; miniature altar sets, complete with all appurtenances; projects for teaching the sacraments; Catechism games, and a wealth of other aids for the teacher of Religion is available from the Catechetical Guild, St. Paul, Minn. Pages 48-52 of the *Religion Teachers Library* published by St. Anthony's Guild contain an annotated list of books, pamphlets and magazines giving the busy teacher an opportunity to keep abreast with the latest visual aids in teaching Religion.

In addition, the teacher of Religion may very effectively use debates, class discussions, case problems, and similar activities to vitalize her classes. An earnest, sincere desire to advance the Kingdom of God upon earth, will lead her to make use of all educational aids and devices at her command.

THE CHEATER IS THE LOSER

We believe that perhaps one candid talk on cheating may have some value. But in the matter of cheating, talk is the last of the methods. Too much "economic" and social pressure bears upon the potential cheater. Remove this pressure and you remove the causes of cheating. A well-guarded bank is not robbed. A well-to-do man does not steal. A classroom presided over by a watchful teacher is not the resort of cheaters. The student who knows his subject does not have to cheat.

By Daniel A. Lord, S.J., "An Approach to the Problem of Cheating," *The Faculty Adviser*, Vol. II, No. 3 (November, 1938), p. 6.

High School Religion

"THE INDEX"

A STUDY OUTLINE

EDITOR'S NOTE: We believe the following outline and content will help the high school or college instructor in the introduction or organization of a unit dealing with *The Index*. We have used Father Cooper's *Religion Outlines for Colleges, Course III*¹ and Father Betten's *The Roman Index of Forbidden Books*² in preparing the material.

UNIT OUTLINE

- I. The Natural Moral Law and Limitations on Reading.
- II. The Right and Duty of the Church to Legislate on the Publication and Use of Books Touching on Questions of Faith and Morals.
- III.³ The History of *The Roman Index of Forbidden Books*.
- IV.³ How a Book Is Examined before It is Placed on the Index.
- V. Classes of Books Forbidden by the General Index Laws.
- VI. The Obligations of Catholics toward the Index.

STUDY MATERIAL⁴

I

Answer Yes or No.

1. Do the laws of the Church put any limitations on one's reading? _____

¹ John M. Cooper, *Religion Outlines for Colleges, Course III*, pp. 42-50, 80-81. Washington, D. C.: The Catholic Education Press, 1930.

² Reverend Francis S. Betten, S.J., *The Roman Index of Forbidden Books*, Chicago: Loyola University Press, 1939. Pp. 48.

³ This topic may be omitted without interfering with purpose for which the unit has been organized.

⁴ This test may be used as a pretest or as an assimilation test.

2. Does the natural law put limitations on one's reading? _____
3. Has the Church only a few laws and regulations? _____
4. Do most of the laws of the Church relate to the rights and duties of the laity? _____
5. Do Church laws bind in conscience? _____
6. Are about ten percent of the books published each year put on the Index? _____
7. Are most of the books on The Index texts that the ordinary Catholic is eager to read? _____
8. Is Church legislation in the matter of reading based ultimately on the natural moral law? _____
9. Are all the books prohibited by the natural law listed on The Index? _____
10. May a Catholic read a book that is on The Index if he knows the book will not hurt his faith or morals? _____
11. Does the obligation of the natural law relative to reading embrace more books than those listed on The Index? _____
12. Might a book be harmless for one person and gravely harmful for another? _____
13. Does the natural law prohibit a book to one person and permit another to read it? _____
14. Is The Index binding upon all Catholics? _____
15. Is it difficult to get a dispensation to read works on the Index for purposes of research or study? _____
16. Has the ordinary parish priest the faculty of dispensing from the Index? _____
17. Does one who knowingly reads a notable portion of a book that is on the Index commit a grave sin? _____

18. Should every Catholic have a copy of The Index? _____
19. Are Catholics required to take The Index seriously? _____
20. Does the Church examine every book that is published? _____
21. Is permission ever granted to read obscene books? _____
22. Does the alphabetical Index list all the books forbidden by the Church? _____
23. Are Catholics permitted to read books that fall under the General Index Laws? _____
24. Is it the intention of the Roman authorities to list all the books that Catholics are forbidden to read? _____
25. Are some of the books on the Index detrimental to good morals? _____
26. Are a large number of the books on the Index written in Latin? _____
27. Do most of the books on the Index deal with the natural sciences? _____
28. Do most of the books on the Index deal with theology or the history and government of the Church? _____
29. Is curiosity a sufficient reason to ask for permission to read a prohibited book? _____
30. Is it a mortal sin to read a forbidden book? _____
31. Are Catholics permitted to keep forbidden books in their homes? _____
32. May a book that is not ecclesiastically forbidden do incalculable harm to an individual soul? _____
33. Is it a matter of prudence to distrust books on religious matters that do not have ecclesiastical approbation? _____

34. Are most of the English classics on the Index?————
35. Would a Catholic librarian have to resign if he or she were required to handle and catalogue prohibited publications? —————

II

Put a check (✓) before the classes of books listed below that are forbidden by the General Index Laws.

1. Books which treat of, narrate or teach lewdness and obscenity.
2. Books on science that have been written by non-Catholics.
3. Books which propound or defend heresy or schism.
4. Books which attack religion or morality.
5. All editions of the Bible or parts of it that do not show the approbation of the bishop or some higher ecclesiastical authority.
6. Books which ridicule Catholic dogma or Catholic worship.
7. Books which tend to undermine ecclesiastical discipline.
8. Translations which retain the objectional character of the forbidden original.
9. Newspaper and periodicals that relate uncommon happenings in the religious field in the same manner as they do other occurrences.

III^a

Fill in the missing words.

1. The body of laws and regulations by which the Church and its members are governed is called the ————— Law.
2. In her legislations the Church aims at attaining the greatest good for the ————— number.

^aIt is not necessary for students to use the exact words given in the key. Words with the same meaning should be accepted as correct.

3. The natural moral law requires us not to read what is harmful to our own personal _____ and _____.
4. A book which might be harmless for one person may be gravely _____ for another.
5. The obligation not to read books on The Index falls upon all Catholics without _____, unless dispensed.
6. If a book is on The Index translations of the book in any other language are _____ on the Index.
7. Plays and movies based on books on the Index are _____ on the Index.
8. The _____ may give permission to read single books on the Index.
9. The _____ may dispense from all books.
10. The Index is for sale by all _____ book dealers.
11. The Church has the right and _____ to legislate on the publication and use of all books which touch on questions of faith and morals.
12. The Index binds "all the faithful of the _____, regardless of race or language, nationality or country, _____, learning or station in life."
13. Some of the classes of books forbidden by the laws of the General Index Laws are:
 - (1)
 - (2)
 - (3)
 - (4)
14. In the Index the Latin phrase *Opera Omnia*, means _____ which treat of religion or come under the scope of the condemning decree.
15. The phrase *Omnes Fabulae Amatoriae* means _____.
16. The _____ of a Catholic family is responsible to keep forbidden publications out of the home.

KEY

I.

1. Yes	8. Yes	15. No	22. No	29. No
2. Yes	9. No	16. No	23. No	30. Yes
3. No	10. No	17. Yes	24. No	31. No
4. No	11. Yes	18. No	25. Yes	32. Yes
5. Yes	12. Yes	19. Yes	26. Yes	33. Yes
6. No	13. Yes	20. No	27. No	34. No
7. No	14. Yes	21. No	28. Yes	35. No

II.

1, 3, 4, 5, 6, 7, 8.

III.

1. Canon
2. greatest
3. faith, morals
4. harmful
5. exception
6. also
7. not
8. Bishop
9. Apostolic Delegate
10. Catholic
11. duty
12. universe, education
13. Books which attack religion or morality
Books which ridicule Catholic dogma or worship
Books which defend errors condemned by Rome
Obscene Books
14. all works
15. all love stories
16. head

THE PARISH PRIEST PROTESTS

It has occurred to many of us that religious communities which feel they get a bad deal from any particular pastor might change his attitude entirely and win his affection and actual support if they showed him effectively that they had the interests of his parish at heart and, far from weaning his young people away from him, were actually sending them back.

Collaboration between school and parish is good for the parish. Empirically it is good for the school.

"The Parish Priest Protests," *The Faculty Adviser*, Vol. II, No. 5 (January, 1939), p. 8.

College Religion

A COURSE IN THE HISTORY OF SOCIAL CATHOLICISM

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Pope Pius XI, in an apostolic letter addressed to the American Catholic hierarchy on the occasion of the Golden Jubilee of the Catholic University of America (October 12, 1938), pointed out that "the Catholic is necessarily the champion of true human rights and the defender of true human liberties." The Pope denounced any political philosophy "which would degrade man to the position of a soulless pawn in a sordid game of power and prestige or would seek to banish him from membership in the human family." The Holy Father equally protested against "any social philosophy which would regard man as a mere chattel in commercial competition for profit, or would set him at the throat of his fellows in a blind, brutish class struggle for existence." Finally, the Pontiff recommended that the Catholic educators of America give special attention to the science of politics, sociology and economics and to "evolve a constructive program, fitted in its details to local needs, which will command the admiration and acceptance of all right thinking men."

In line with this policy enunciated by the Holy Father De Paul University in its Downtown Liberal Arts division has inaugurated a course in the *History of Social Catholicism*.

The social teachings of what is generally called social Catholicism include for the most part the traditional principles of the Catholic Church as first proclaimed in the Gospels, and as they have been developed by the writings of the Apostolic Fathers, by the thought and practices of the Middle Ages, finally by laymen and ecclesiastics in the nineteenth and twentieth centuries, and most of all by the labor encyclicals of Popes Leo XIII and Pius XI. The social philosophy which bottoms the social Catholic movement in modern times is concerned with the plight of the workingman in the present economic order. But this philosophy also deals with the nature of property, and of labor, and with the organization of an economic system which satisfies human values.

The new course offered at De Paul studies social Catholicism from an historical rather than a doctrinal point of view. The historical approach would, it was felt, serve as an excellent introduction to matters of doctrine. The great work and ideas of the numerous leaders of the social Catholic movement in every civilized country would not only indicate the international extent of their work but would present at the same time both the stream of tradition which supports the principles of this social philosophy and would indicate the peculiar problems which are raised by the effort to apply this philosophy to concrete situations in time and place.

Social Catholicism is, as Père Georges Rénard has so admirably pointed out, a social theology as well as a social philosophy. For this reason the study of the history of social Catholicism requires the study of the social teachings of the Gospels, of the Church Fathers and of the Popes, as well as of the theologians of the Church. Two volumes published in English are of considerable value to the student seeking information about the social teachings of the Gospels. The titles of these books by Father H. Schumacher and Abbé Alphonse Lugan will be found in the appended bibliography.

The social principles of St. Thomas furnish us with an invaluable guide to medieval social thinking and to the perennial principles of social Catholicism. St. Thomas, it has been said with truth, is also the apostle of modern times.

His social philosophy must be studied if the student of contemporary social theories and practices is to grasp the full import of social Catholicism. St. Thomas' doctrine of property and his conception of law and government supply us with some of the basic principles of social Catholic teaching.

The role of the medieval guilds in the application of the principles of the social teachings of the Church requires careful consideration. No less important for the history of social Catholicism is the analysis of the causes of the decay of the guild system. Henry Sommerville in *Social Action Series* pamphlets published by the Paulist Press has briefly described the historical reasons for the decline of the medieval guild system. It is also necessary to underline as Mr. Sommerville has done, the changes in the moral and spiritual teachings effected by the Renaissance and the Reformation, especially as they made themselves felt in the social, political, and economic realms. The further study of the historical causes of the rise of capitalism throws new light upon the decline of the guilds and upon medieval social principles. The works of A. Fanfani and of R. H. Tawney in the analysis of the rise of capitalism are essential documents for the student of social Catholicism.

During the sixteenth, seventeenth and eighteenth centuries the history of social Catholicism contains but a few brilliant pages. The principal glories of this era are the splendid efforts of St. Vincent de Paul and his co-workers in the seventeenth century and the interesting observations of St. Thomas More a century earlier in his *Utopia*. St. Vincent's devotion to and love for the poor deserves a prominent place in the history of social Catholic movements, for it represents one of the first modern endeavors to apply genuinely Christian ideals to the social order.

Since 1870 there has been such a reawakening of interest in the social teachings of the Church, that an extended study of the men and movements engaged in the formulation of social principles applicable to the modern world and in the reconstruction of the economic order is required. In view of the fact that we have been living for the last century or more in a mechanized and capitalistic civilization, it is

in terms of these environmental conditions that the social teachings of the Church must be translated into a program.

The phrase *social Catholicism* belong to modern times and especially to those European movements of the latter nineteenth century which undertook to construct a viable, political, social and economic program designed to meet the needs of the modern age and to realize concretely the principles of the social teachings of the Church. The term has been even more narrowly used to describe the work of Albert de Mun and Count Rene La Tour du Pin and their followers in various European countries. On the whole, it seems best to give the phrase its widest meaning and to use it, therefore, to describe any ideas and plans which take their inspiration from the teachings of the Church and more particularly from the encyclicals *Rerum Novarum* and *Quadragesimo Anno*.

The efforts of Bishop Von Kettler, Canon Moufang and Father Kolping in Germany, of Baron von Vogelsang in Austria, of M. Descurtins and Cardinal Mermillod in Switzerland, of M. Verhaegen in Belgium, of A. de Mun, R. La Tour du Pin and Leon Harmel in France, of Cardinal Manning and Monsignor Bagshawe in England, of Archbishops Gibbons and Ireland in the United States—the endeavors of all of these great Catholic prelates, priests and laymen prepared the way for the activities of others inspired by their example.

A history of social Catholicism places at the very center of its study those two basic documents of Catholic social principles, *Rerum Novarum* and *Quadragesimo Anno*. The leaders, groups and the events which led the popes to write their encyclicals are given special attention. Unfortunate it is that we must record the studied or unwitting indifference of Catholics to the proposals of *Rerum Novarum*. Pope Pius XI wishing to give new testimony to the mind of the Church on the social question commemorated the fortieth anniversary of Pope Leo's encyclical by reaffirming with a new vigor in *Quadragesimo Anno* the proposals of Pope Leo's great charter of labor.

During the last six or seven years the whole world, Catho-

lic and non-Catholics alike, has witnessed an enthusiastic and intelligent determination in nearly every country to study and to apply the social teachings of these labor encyclicals. Among the groups that have been organized recently the Jocist movement in Belgium and France, the distributists movement in England and the Catholic cooperative societies of Belgium, Holland and Nova Scotia are worthy of study. The social ideas of great Catholic thinkers like Jacques Maritain in France, Fathers John A. Ryan, Virgil Michel, R. A. McGowan and others in the United States must be taken into account. The Christian trade union groups in Europe should be considered as well as the Catholic political parties that have adapted their programs to certain Catholic social teachings. Finally, the activity of Catholics in the international labor movement, and, in fact every type of action of a social Catholic character which is international in its scope, deserves to be treated as it deserves to be fostered.

For the most part, a bibliography in the history of social Catholicism containing the best works on the subject would include a great many volumes in French, German and Italian. However, in view of the limited language equipment of most of our undergraduates it is probably desirable to furnish them with the available studies in English. The bibliography which we append to this article contains only writings in English. This bibliography is not intended to be presented as a complete bibliography of even the volumes in English. Of books dealing especially with the history of the social Catholic movements there are three outstanding volumes. Henry Somerville in his *Catholic Social Movement* has given us the best general outline of this subject. P. T. Moon's, *The Labor Movement and the Social Catholic Movement in France* is one of the most adequate studies that have been made in this field in any language and represents, therefore, a basic volume in the bibliography of social Catholicism. G. P. McEntee's *The Catholic Social Movement in Great Britain*, a study comparable to that of Moon's, is likewise indispensable. The list of appended works include these volumes and others of varying value. The *Encyclopedia of*

Social Sciences, likewise, contains a great many articles dealing with the more prominent figures in the social Catholic movement. A list of some of these articles is included in this bibliography.

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TEXTUAL CONTENT OF HIGH SCHOOL RELIGION COURSE

In arranging the high school course in religion, it would be advisable to offer a thorough examination in religion to all entrants to the first year class. This would give the teacher knowledge of what material is to be covered, what is to receive greater emphasis, and what is to be but lightly reviewed.

By Rev. Rudolph G. Bandas, "Textual Content of High School Religion Course," in *Religious Instruction and Education*, p. 99.

Confraternity of Christian Doctrine

THE DIFFERENCES THAT CHARACTERIZE THE TEACHING OF RELIGION TO THE CATHOLIC PUBLIC SCHOOL PUPIL AS CONTRASTED WITH THE CATHOLIC PAROCHIAL SCHOOL PUPIL

SISTER M. ROSALIA

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EDITOR'S NOTE: This is the first in a series of three papers presented by Sister Rosalia at the Teachers' Institute held during the Catechetical Congress in Hartford, October 2-4, 1938. The second paper in the series, to be published in the next issue of this JOURNAL, will treat of trends and situations that the Catholic public school pupil meets which must be taken into consideration in the preparation of a program of religious instruction for him.

We are to discuss the differences that should characterize the teaching of religion to our Catholic public school pupils, as contrasted with our parochial school pupils. It seems to me that in order to understand the differences that should characterize this activity we must first understand the differences in the two situations as far as the children are concerned. For a first requirement in the approach to the Catholic public school pupil is sympathetic understanding of him, of his needs, of his possibilities. And a second requirement is adaptation of everything connected with the teaching of religion to the particular situations in which we may find the child. Basically, the fundamental difference between the two groups is simply this: The

pupil in Catholic schools receives his education as it should be received: with religion as the center, the core, the heart, of every subject he learns, and of life; while the Catholic public school pupil receives his secular education "divorced" from religion, to use the very apt phrase given us by Reverend John K. Sharp in his splendid text, *Aims and Methods in Teaching Religion*.¹

You will have noticed that we stated "there must be adaptation . . . to the particular situations in which we find the child." There are many differences in addition to the fundamental difference noted, each with its inevitable effect on the way in which the pupil does or does not, learn, love, and live his religion. We hope later on to consider these in brief at least, for each has important bearings on the approach that should characterize the religious instruction given under those particular circumstances.

Here we wish to make a special plea for sympathetic understanding. We know that it is already present in a high degree in many places, everywhere, in fact, where the truth of the situation is understood and appreciated. But we know, too, that some do not yet understand. Our Catholic public school pupils are the victims of a situation for which they themselves are surely not responsible; it is a situation that of necessity increases the difficulties in learning their faith, and that most certainly increases the difficulties in living it. The child-heart is won by love, by sympathy, by understanding that is expressed in one's attitude—it need not be expressed in so many words, for children have an uncanny way of sensing attitudes, favorable or otherwise. So the attitude of the teacher of religion toward these children is vitally important.

If I were asked the most important characteristic of the approach to the Catholic public school child I should unhesitatingly state that it is sympathetic understanding. Nor do I, in stating this, prescind from the basic principle of my Community's methods of teaching religion to these children, the principle of adaptation, for the simple reason

¹Reverend John K. Sharp, *Aims and Methods in Teaching Religion*. New York: Benziger Brothers, 1929.

that love is a wonderful teacher. Given the right attitude toward these children one will of necessity, consciously or otherwise, adopt the necessary means to meet their needs. And adaptation ranks first here.

Yet understanding is not always present. Some time ago I attended a meeting of boys and girls, pupils of various Catholic high schools, at which they debated the question of inviting the Catholic pupils of the public high schools to join their society. One young girl—I'm sorry it was a girl, but it was—stated very emphatically: "If those boys and girls wanted to, they could attend our own schools. Even the question of money is no obstacle, for our priest and sisters are very kind, and that matter is taken care of wherever there is a need. I move that we do not ask them."

No one seconded the motion, for which I was devoutly thankful, but a young lad stood up and addressed the group something to this effect: "We can't say it's their own fault; perhaps their parents won't let them. Anyway, no matter whose fault it is, that doesn't excuse us from helping them if we can. The Church has a mission to all, and in the Church those who get more should try to share with those who get less."

Again, I read a letter answering the question, "Will you kindly tell me what is done for the Catholic public school pupils in your section of the country?"

And the answer was: "We give them a little instruction preparatory to the reception of First Communion and Confirmation, but nothing else, for they could attend the Catholic schools if they wished."

The writer of this letter was in perfect good faith, but extremely illogical. When the father of a child refuses to give that child the proper physical care and secular education, the State steps in and obliges him to provide both. Should he be unable to do so, the State gives the necessary assistance. And rightly so. No one thinks of blaming the child. Yet here there is question of the religious education and spiritual need of the child. He is not the one to penalize when those who are older, and should be wiser, fail to make proper provision.

Less than three months ago I discussed the situation of our Catholic public school pupils with someone I happened to meet, and during the conversation commented on the fact that our Catholic schools cannot take care of them, and adequate provision must be made to teach religion to today's generation. The remark was interpreted as meaning that our school will not accept public school pupils, and was resented. In the particular parish known to that person, there was plenty of room for all the children of the parish. We wondered if she knew how fortunate that parish is, and how much better off than hundreds of others. It seemed a revelation to her when we spoke of other situations: a parish, for instance, in which the parochial school is crowded to the doors, the church still unfurnished, the parish unable to assume the debt of further building, and about five hundred Catholic children in the public schools.

Why discuss such attitudes before a group whose attitudes are very definitely and outspokenly the opposite? In part, as a reason for restating the problem in concrete terms, a problem that has already been stated so often that otherwise its repetition might well seem wasted time.

I like to think of the religious education of our 5,000,000 Catholic boys and girls as one single problem or duty, to be attacked from different angles and fulfilled by the use of various means adapted to the particular situations in which we find these children, means adapted, also, to our resources. It is the one single question of religious education for all our children, but the solution or answer is by no means one. It cannot be. Where the factors of situations are different, the solutions must of necessity be different also. When we come to consider ways and means and methods we find that the group is sharply divided into Catholic pupils of Catholic schools and Catholic pupils of public schools. The statistics are well known to all of us. Approximately 50% of our boys and girls on the elementary school level and something like 80% on the high school level, attend public schools.

Why? For many reasons. In the first place, there are not enough Catholic schools for them to attend. Some-

thing like 10,000 parishes in the United States have no parochial schools. Too, even where there are parish schools, these are not always able to accommodate all the children of the parish. The indifference of parents constitutes another reason, one, we think, more dangerous to the faith of the children than any other. Children from such homes, attending public schools, are deprived of religious instruction and example in both home and school.

There is a great deal of concern today about the leakage from the Church, which all recognize as a problem whether it be considered one of major or of minor proportions. And there is also a great deal of concern about the failure of the home to serve as the child's first school of religion, and to train him during the formative years of pre-school life, in religious principles and practices adapted to his mentality. Logically, when there is question of effect, we look for the cause. Various causes have been assigned to this effect, but the experiences of my own Institute in census work, parish visiting, and religious instruction of our Catholic public school pupils have often led me to wonder what a close study of the situation would reveal. I ask this: How much of the failure of parents to teach religion in the home may be definitely traced to the inadequate religious instruction of a large proportion of our boys and girls over a long period of time? In the order of nature it is impossible to expect men and women to value, love, live, and make sacrifices to live a religion they do not know sufficiently either to explain or to appreciate. Grace can and does work miracles, of course, but miracles in the order of both nature and grace are the exception, not the rule. And we speak of the general rule.

Some years ago one who was growing old wrote to me, "I move, but in ever-narrowing circles." So it is with those whose knowledge and appreciation of religion are not sufficient for everyday demands. The importance of religion is not realized; insensibly other things crowd it out, and the circle in which religion exercises an influence is indeed an "ever-narrowing" one. This is true of the individual concerned. It is also true of families and of

generations. In such a home, today's children receive little enough. Tomorrow's children in their homes will receive less. And eventually the vanishing point is reached.

Not all our Catholic public school children may be truthfully classed under the heading "inadequately instructed." But we must so class a proportion sufficiently large to cause us to look with apprehension to the Catholic homes of tomorrow from the viewpoint of the religious education of the children.

Suppose we contrast the religious education of the Catholic pupils of parish schools and of the public schools. There are many differences: the time at which religion is taught, the length of time of the religion period, frequency of the religion period, progressive development of religious instruction to keep pace with the child's developing mentality, content of the religion courses, factors affecting attendance during any given year and throughout the grades, often too, the manner in which the classes are graded, equipment, the place where religion is taught, the texts used, correlation of religion with other subjects, character training on a religious basis as well as on the natural, relation of religion to life, and such intangible but very real things as atmosphere, attitudes, a right sense of values—the list could be extended indefinitely, for there are differences all along the line. And therefore, necessarily, marked differences in the ways in which the two groups should be approached, and in the methods used to teach each.

We would like to emphasize that last point: there are many methods of teaching religion used successfully in our Catholic schools that should not be used to teach religion to our public school boys and girls. Not that the methods are not splendid, well-thought out, used intelligently. The results in the parochial schools show that. But given one hour, or at most two hours a week, for religious instruction, at a time when the child is already tired of study and needs some physical activity as a relaxation, it is not possible to teach religion successfully by the same methods that are used to teach other children, of the same age and grade, who have their religion period each morning. Given

only three yards of material, if one will persist in using a dress pattern that demands five yards, some parts of the dress will be missing, while it is quite possible to understand that one could have a satisfactory dress if a different pattern were used.

What of the time at which religious instruction is given? In most of our Catholic schools it has the place of honor; it has the first period in the morning. There are many sound psychological reasons for this: since it comes first, the children naturally consider it most important; too, they learn more quickly at that time, are less distracted, are not mentally fatigued and under the nervous strain that often comes after long hours in school, effects that lessen interest, attention and learning, and may well result in distaste for the subject taught at that time.

What of the time at which religious instruction is given to our Catholic public school pupils? His day is so planned that, for the majority, the only time available for religious instruction is his play time, a fact that by its very nature inclines the child to associate religion with dissatisfaction. The psychological effects of such a situation are well known. Instruction in religion should be a joyous experience. Can it be, when it automatically spells sacrifice for one who does not yet know, experimentally or otherwise, the beauty hidden beneath that unlovely exterior? It is unreasonable to expect a child to realize that the sacrifice of present pleasure works for future happiness. He needs a certain amount of immediate satisfaction to encourage him. And the younger he is in years, the more immediate that satisfaction should be. Even high school pupils are slow to grasp the value of present sacrifice as a means to attain a future goal, no matter how desirable the goal is. This is true even of material goals, for the majority. How much more true of goals that must be taken on faith.

Too, at the conclusion of five hours' class work the child may well be mentally fatigued, and the logical, as well as the psychological, consequences of this condition are inattention, restlessness and a lowered rate of learning. So we find that the mental factors are important, and in this situation they

point to disinclination, time given grudgingly, or not given at all save under pressure.

The physical condition of the child when he attends after-school religion class is another factor that affects his receptiveness. He is often too tired to concentrate, or at such a pitch of nervous tension following hours of repression that not only learning problems but also discipline problems, result. Have you ever watched ranks break outside a school and noticed that there is an instant out-let of pent-up energy? All the activities the children had to repress during school hours are indulged in. One of the many complaints made by catechists who teach after-school classes is that the children are so noisy and restless. Anyone who has listened once to the pleasant din made by boys and girls as they literally pour out of a school building will understand why.

Contrast that situation with the other: groups of boys and girls hurrying to school early in the morning, physically and mentally alert, ready for the day's work, beginning their day with a prayer on their lips, and turning from talking to God directly to learning about Him from those whose very garb is an open profession of faith and a declaration of the value they place on religion. It is possible, under such circumstances and conditions, so to teach religion that the children are on tip-toe of effort and enthusiasm. But for our Catholic public school pupils it is different. The catechist who faces them at 3:30 o'clock in the afternoon must be gifted with unusual insight into human nature. I have said that the basic principle of religious instruction of Catholic public school pupils is adaptation. And in this as in other instances it requires sympathetic understanding on the part of the catechist. There should be no attempt to force the children to learn a given amount of religion in a given time. They won't really learn it anyway. The catechist should use those methods and teaching devices that will best meet the needs of her group, and, as we have indicated, these needs are more than religious, they are physical and mental as well.

What of the length of time allotted to religious instruc-

tion? For the parochial school pupil this is usually all that could be desired. Sometimes an hour daily is assigned for religious instruction, or, on the higher levels, one full period of forty or forty-five minutes. For the little ones, primary grades, a shorter period is usually allowed, and with reason; this is adaptation to the nature of the child, both physical and mental. Some elementary schools report an average of 180 hours of religious instruction each year. Multiplied by eight, that would give something like 1,400 hours spent in learning religion during the elementary school period. And we all know that no one thinks the graduates of grade schools are past masters of religious knowledge and practice.

Too, the period of time over which religious instruction is given is admirable: eight years in the elementary grades, four years in our high schools. We do not consider continuous instruction in religion over a twelve-year period too long, or too much. In fact, when education is continued on the higher levels of college and university, religion is still taught. And with reason. Knowledge of religion should at least keep pace with education in secular subjects.

In regard to Catholic public school pupils the situation is vastly different. In many places the rule of "one hour a week" still holds good. In others, there is a general instruction of varying length on Sundays, and an hour's more or less graded instruction on weekdays. Given prompt registration in first grade and fairly faithful attendance over a period of eight years, we find that the children who attend one week-day class, receive instruction for about thirty-two hours each year, as contrasted with the 150 or 160 hours given our parochial school children; if they attend twice a week, and in most places that is the maximum, the number still fails to reach the hundred hour mark; we have sixty hours as contrasted with 150 or more.

Over the eight years, there are between 13,000 or 14,000 hours for the parochial school child, whom we still consider a child as far as religious knowledge is concerned, and 256 hours for the public school pupil. A difference,

roughly, of 10,000 hours. That such a difference in emphasis and in length of time devoted to religious instruction is bound to produce differences of very far-reaching consequences, is a foregone conclusion.

What of content? And range? We want our children to know Bible History, both Old and New Testament, and in junior and senior high school to take up the study of the Gospels; Church History, at least in its main outlines, begun in the grades and developed in high school; liturgy to the extent of making them intelligent participants in the services of the Church; to have a knowledge of the what and the why of doctrine proportioned to their education along other lines, their state in life, their personal needs, and the needs of the groups they will contact. No wonder we think eight years, or twelve years, none too long for religious instruction. We want them to know other things, too, that will help them to realize what the Church is and does for mankind; her contribution in the past to the sum total of the world's culture, what her doctrine, lived in everyday life, will mean to mankind. These points do not constitute an impossible objective for our Catholic boys and girls who receive continuous instruction over a period of twelve years in our schools.

The religion syllabi for Catholic parochial school pupils are carefully planned as regards content and time allotted to religious instruction. Those for our public school pupils should be also. The former is planned on the basis of the number of years and the number of hours yearly that the children will receive instruction, and is carefully arranged to allow the time required for assimilation and true learning. Re-teaching must often take place, and that requires time. Too, there must be the necessary amount of repetition or review essential for habitual knowledge, and the presentation and re-presentation of doctrine from different angles that give the pupils not only knowledge of doctrine, but also of doctrine's implications. These points also are planned for.

One might say that the religion program of the parochial school should be adopted for our Catholic public school

pupils, and rest content, knowing the efficiency of those who have arranged them, the time spent in study, consultation, laboratory work and revision that have gone into making them the desirable guides that they are. But the time element and the factors of the learning process show us the impossibility of such a simple and obvious solution of the question of content for public school pupils. We might as well expect a child to eat five dinners at one time and assimilate them, as try to give a child, in one or two hours time, the amount of content planned for five religion periods for parochial school pupils.

The religion program for public school children, then, demands careful preparation on the basis of the conditions under which these children are instructed. We do think the religion curriculum for parochial schools may serve as a guide for the preparation of this other program; we do not think it can be simply pared down and used, and this for many reasons.

First of all, a religion program should be shaped definitely for necessary knowledge of content, the essential knowledge that every practical Catholic needs. But it should be shaped for other needs, also, and these are greater in range and in intensity for public school pupils. One of the things of which we are more deeply convinced every day is the necessity of shaping religious instruction to meet the needs of the day as these needs are found in the lives of our pupils. That the faith of the Catholic public school pupil is exposed to more dangers than that of his more fortunate brother is recognized. His instruction, then, should be shaped to meet those needs. Does this seem as though we would expect the program for public school children to be even greater in extent than that for the parochial schools? No. As far as content is concerned, it must contain much less, but as far as adaptation to needs is concerned, emphasis on doctrines and their implications that are required to arm the child against real dangers, that will strengthen him to avoid harmful trends of the day, that will give repeated emphasis to what is fundamental for this particular type of child, as far as such adaptation

is concerned, these programs require, I will not say more care and thought than parochial school programs, but surely as much, carefully, prayerfully made on the basis of keen analysis of today's trends and the child's needs.

We should very much like to see the day when the best talent of the country is devoted to planning such a program. The best psychologists, the best educators, the best theologians, joined in a common effort to give to half our Catholic boys and girls the scientifically planned program for religious instruction that they should have. It is not a wild dream. To me, it seems a most logical thing that where the need is greatest and the resources most limited, the best possible should be given in an effort to compensate, somewhat on the same principle as that on which a general acts when he orders his best troops to the point at which danger threatens most.

There are other factors to consider when planning a program of religious instruction for our Catholic public school children. We have spoken of the length of time devoted to religious instructions, but what of attendance? Even in the parish school attendance is a problem. When one has a well planned course that allows a certain amount of time for review and re-teaching, it does constitute a problem for any teacher so to plan that a child, ill for two weeks, may learn the essentials that he missed during that interval. The problem here, however, is not so serious, for he continues his instruction during at least eight years, and what he misses one year he may reasonably be expected to learn another year. This does not always hold for the public school pupil.

Suppose, for instance, that our program for these children is so planned that the essential doctrines are taught in so many sections during the first three years, reviewed and developed during the next three years; an intensive study of the Mass is assigned to the seventh grade, and a synthesis for the eighth. Such a plan may work splendidly at a center where there is no problem in regard to attendance, but it will not work at all in a parish where the Fisher group of the Confraternity of Christian Doctrine is

kept busy looking up absentees. Not long ago I saw the statistics of a parish that claims 1,500 pupils in public school, with some three hundred registered for religious instruction, and an average attendance lower than that. The answers to a questionnaire sent out by my Community showed, in every instance, a problem in regard to attendance and registration. Center after center gave figures for attendance of Catholic pupils at public schools higher than registration at the religion center, and figures for the average attendance at instruction lower than the total registration at that center. From what we have been able to learn the situation seems to be rather general.

It is only to be expected in the city parishes, one might say, where the children have so many distractions, classes in public school are often part time and at hours that make it difficult or impossible for the children to attend after-school-class in religion, and so on. But it is the same in rural sections, though often for different reasons. Mary Jane, for instance, registered for first grade religion and begins bravely. Out in the country, she lives five miles from the church, and when winter weather makes traveling not so good, she is quite apt to be frequently absent. Meanwhile the children of the small town or village who are near the church continue religious instruction, and in May or June complete the doctrine outlined for the year. All the Mary Janes have had both the beginning and the ending, but the middle is missing. Usually, where material things are concerned, a collapse occurs under such circumstances, and the same thing may be looked for in the process of learning religion. There must be connection between the truths learned.

Next September Mary Jane again begins bravely in second grade religion, this time to prepare for her First Communion. And again winter interferes, with the same results. The effect on Mary Jane, as well as on her growth in knowledge, must be considered: her knowledge is not adequate for her age, other members of the class are at home in fields entirely strange to her, frequent references are made to things she has not learned; the catechist may

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forget, it would be strange if she did not, and call on Mary Jane to recite something she has not learned. Besides, the wide hiatus between what she learned last fall and what the class is studying in the spring, makes anything like real interest based on understanding, impossible. For religion is a whole, no doctrine may be learned alone, isolated, as though it were without relationship to others. How can Mary Jane understand? How can she be anything but a little bewildered, and sometimes a little bit hurt? From the child's point of view, it is not quite right that she should be expected to know what she has not learned, nor is it right that she should be penalized for what is not her fault.

Have her repeat first grade work? What is the use? She will probably miss about as much time, and at the same time, as she missed last year, and will therefore simply repeat doctrines that she has already had, and would study again in second grade anyway. Besides, having a child "repeat" in religion is always detrimental. He loses a bit of self-respect and a sense of accomplishment that he ought to have to spur him on to greater effort. When a child says "I was left back in school this year" one can see the shadow on his faith. One can often see the shadow on his life, too. So much so that some of the more progressive schools are beginning to adopt a policy of never having a child "repeat" a grade. In September each child takes up his or her work just where he stopped the previous June.

For such circumstances, the religion program should be so planned that all the Mary Janes will learn the essential doctrines in the proper order, at least. It will require more catechists, and in many places will be an ideal to work toward rather than an immediately possible development. It is just another instance of the adaptation necessary in this work.

But there is another danger; Mary Jane at least registered for first grade religion. Tommy, however, did not appear on the scene until he was in third grade. To put him in first grade religion is out of the question. He has the capacity for third grade work and, in addition, he has

attained the mature age of nine years and scorns the six-year-old babies. It would be an insult to his intelligence and to his manhood to put him with them. Nor would he respond well to such treatment. He would resent being with children younger than he is, and the doctrine taught to these younger children could not be presented in a way that would either arouse or hold the interest and attention of a lad of his mental development. So on both counts that solution is ruled out. It is really not a solution, but a multiplication of problems.

When, however, the program is so planned that essential doctrines are covered only once in the three years, two of which Tommy has missed, the difficulties of the situation are apparent. Something like this might work: plan for a presentation of the essential doctrines during the first four years of religious instruction, presenting them yearly in first, second, and third grades with the development and additions the children's increased capacity makes possible. In fourth year repeat the fundamentals, but more concisely, to allow for specialization in the Commandments. The children are old enough to need this, and there are psychologically sound reasons for such presentation at this age. If Tommy does fail to register until third grade, or even fourth, he still learns in that year the fundamental doctrines required for complete, though elementary, knowledge of religion suited to his age and needs.

What of the other grades? Perhaps repetitions of these truths over a two-year cycle would be better. The children are old enough to need fuller development of doctrine made possible by covering less ground, and they also need the variety in methods and subject matter that this allows. For high school, of course, an entirely different procedure should be adopted. There is so much they need to know.

But right here we touch on what constitutes, I think, one of the gravest dangers in our program for public school pupils, and in our teaching. We want to give them so much, in view of the short time in which we may give them anything, that eventually we defeat our own ends. Programs planned specifically for the public school child by spe-

cialists in the various fields, required and adapted to his situation and his needs, will help very much here.

Grading in the parochial school automatically conforms to grades. One would be astonished were it otherwise. But grading in the religion center very often does not, and no one seems even mildly surprised. In fact, one is often called upon to do quite a bit of explaining when one represents the fact that the center should be graded according to the children's abilities. Every law of psychology connected with the question tells us in so many different ways that one cannot expect children to learn one way when their minds are prepared to learn in another. Interest, learning, attention and attendance, all suffer. Eventually Catholicity suffers, in the individual concerned, and in his future home.

There are still some religion centers where two catechists teach eight grades—grades one through four in one group, grades five through eight in another, with perhaps a sprinkling of such high school students as can, under the circumstances, be induced to attend. One of the reasons given is often this; there are only two Sisters at that center, and the parents want the Sisters to teach their children. Another is; there are so few children that it would not be worthwhile to separate them in their proper grades.

The first attitude is easily changed. A Parent-Catechist meeting at which the necessity of grading is explained, is all that is necessary. No one could teach the same lesson in arithmetic, by the same method, at the same time, to grades one through four. Why then, should one be expected to teach the most important subject in life that way? I am perfectly willing to grant that the Sisters can do many things, but none of us claim the power to work miracles.

The answer to the second reason for lack of grading is simply another angle of the first; where there are only a small number of children there is still the same range in grades and mental development.

Where there is a large number of children, however, another aspect must be considered; is it possible to really

teach a class of fifty or sixty children, even of the same grade and often crowded together without classroom facilities? Where it represents the best that can be done one may rightly expect the grace of God to make up for what is lacking. Often, though, a way out can be found. We think that way out is training lay catechists.

There is another system of grading equally harmful to adequate instruction, or to our best substitute for adequate instruction, and to attendance. It is the system of grading according to the reception of the sacraments. Generations of public school children the length and breath of the land received their religious instruction in what were called "Sunday Schools," graded somewhat as follows: Prayer class, First Communion class, Confirmation class, and sometimes a Post-Confirmation class. Since the children were usually confirmed when they were in fourth or fifth grade, that last was supposed to take care of all public school pupils in the parish from sixth grade inclusive, on through high school.

The results? Attendance in some instances was fairly faithful until one was confirmed, but there was a noticeable falling after that, in spite of the Post-Confirmation class, the odds and ends class, I have heard it called. Both children and parents were, in many instances, convinced that instruction in religion was a preparation for the reception of the sacraments, rather than a continued preparation for living religion. There is very vividly before my mental eye a picture of Marie, ten years old, with lovely expressive dark eyes, fair complexion, and black curls that staged a very pleasing riot over a shapely head. An intelligent, lovable child. "Classes open early in September, Marie. You'll be there? the catechist asked. She was new in that section.

"Why no, Sister, of course not, I was confirmed last June." There was astonishment in the voice.

This conversation took place somewhere in the United States in the year 1936. Where classes are graded as we have enumerated above, it is no wonder the children assume that Confirmation and the end of religious instruction come

simultaneously. Progressive instruction in religion is so necessary. Save for a miracle, how can a boy or girl who has received brief and intensive instruction in preparation for the sacraments, or even one who has attended for a few years, say from seven or eight years to ten, be expected to keep any interest in religion, or any real knowledge of it? Even given, in later years, the desire to live it, could he do so without further instruction?

"Religion is childish," is the comment of some of our boys and girls today, grown to manhood and womanhood physically. It is not always said aloud, but actions speak louder than words. And that is what their actions say. Why?

The boy or the girl who in early maturity gives up the practice of religion on the score that it is "childish" will often be found to be one who received religious instruction as a child in preparation for first Communion and Confirmation, and no more. It is not religion that is childish, but his knowledge of religion certainly is. These are not always public school children. Sometimes they are children of socially prominent families who send them to select private schools, and allow them to be instructed in their religion for a brief period of time before they receive the sacraments. The situation here is probably even more dangerous for the faith of the child. Along every line his secular education is carefully directed, supervised, pushed to the limit of his ability and supplemented by many experiences in the line of constant contacts with cultured and well educated people, travel, and so on. But his knowledge in religion is limited to a superficial knowledge of fundamental doctrines intensively studied over a short period of time according to the capacity of an eight-year-old mind. It is almost inevitable that later on in life this question will be asked: "How did he lose his Faith?" Humanly speaking, how could he keep it?

Sometimes circumstances are such that it really is not possible to grade according to the eight grades on the elementary level, and the four years of high school. What then? One does the best one can and on the finding of

psychologists and the statements of educators, makes the best possible adaptation. What we recommend for such situations is this: grade one alone. There are sound psychological reasons for this, and it makes for greater learning and interest. The child's first impressions of formal religious instruction are so tremendously important. It is not too much to say that they affect his entire attitude toward religion for the rest of his life. Combine grades two and three. These children are different in their background of experiences and in their development, but not nearly as different as grades one and two are. Grade four should be alone. It constitutes a transition between primary and intermediate grades, and the children show certain characteristics and developments that require special adaptation of methods and content to meet their abilities and their needs. Grades five and six are combined, and grades seven and eight.

It is not intended that the children of a center so graded should attend religion class for only five years. The work of the combined grades is cycled over a two-year period and the children are held in each group until they have completed the work.

CATECHIZATION IN HISTORY

The instructional method of Don Bosco aims at winning the confidence of the child by the loving kindness of the teacher, and substitutes encouragement of the child for severe and humiliating punishments. It strives to make the instruction pleasant and attractive, and relies much on grace and prayer. Don Bosco strove to convert a purely scholastic environment into a family environment where the child would receive the same care, affection and assistance as in Christian homes. He lived on intimate terms with the children in order to win them for Christ. Don Bosco was the exponent of the preventive as opposed to repressive system in education, and of graded Sodality unions for boys.

By Rev. Rudolph G. Bandas, "Contents of Catechization in History. The Catechism," in *Religious Instruction and Education*, p. 19.

NOTES FROM THE NATIONAL CENTER OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE

THE CONFRATERNITY QUESTION BOX

- Q. *I have a manuscript on the Sacraments which I believe could be made available as a discussion club text. I am informed, however, that there are certain standards which the National Center suggests for such texts, and which should be met before the National Center will list the text as practical for discussion clubs. (Priest-Author)*
- A. The National Center of the Confraternity will list, as texts for discussion clubs, publications which conform to its general programs of study. For the guidance of those preparing materials for discussion clubs, the following suggestions are made:
1. Select topics of general interest.
 2. Divide the subject-matter into sixteen or eighteen lessons, arranged for two semesters.
 3. Limit each lesson to a maximum of 1,500 words.
 4. Adapt the treatment to the knowledge and experience of the average lay group.
 5. Make a definite application of the material to everyday Christian life. At the end of each chapter, list suggested religious practices based on the subject-matter.
 6. After each chapter place a discussion outline based exclusively on the content of the chapter.
 7. Do not ask for papers or verbal reports which require additional research.
 8. The price per copy to the individual member should not exceed fifty cents postpaid with liberal discount on quantity orders.
 9. Suitable discussion-club texts for Catholic students attending secular colleges are urgently needed. These

texts should conform to the suggestions given above, but the treatment of topics should definitely be adapted to the general level of college texts.

Q. *In preparing my dissertation for a Ph.D. degree, I find it necessary to make some rearsrch into the origin of the Confraternity of Christian Doctrine. Would you kindly recommend a book containing this information?* (Student)

A. *The Confraternity of Christian Doctrine* by the Rev. Raymond J. G. Prindiville, C.S.P., M.A., published by the *American Ecclesiastical Review*, 1932 and available in pamphlet form (101 pp.) contains the information you desire. Father Prindiville's study was made in partial fulfillment of the requirements for the degree of Master of Arts at the Catholic University. The thesis contains the origins of the Confraternity of Christian Doctrine in Europe and in the United States, as well as a detailed description of its development and its methods of extending religious instruction to those outside of the Catholic school system. An excellent bibliography is also included. Copies of Father Prindiville's *The Confraternity of Christian Doctrine* may be obtained from the National Center of The Confraternity of Christian Doctrine, 1312 Massachusetts Avenue, N.W., Washington, D. C.

The Manual of the Confraternity of Christian Doctrine also contains a brief history of the organization.

Q. *What is the purpose of Catechetical Day and how should it be celebrated?* (Pastor)

A. In reply we quote from the Decree of the Sacred Congregation of the Council *On the Better Care and Promotion of Catechetical Education*, January 12, 1935.

"In order that the mind of the Christian people may be directed to religious instruction, let a *catechetical* day be established in each parish, if this has not already been done. On this day let a celebration of Christian Doctrine be held with as much solemnity as possible.

On this occasion:

- (a) the faithful shall be called together in the parish church and having received the Holy Eucharist shall pray to obtain greater fruit of divine teaching;
- (b) a special sermon shall be preached to the people on the necessity of catechetical instruction, in which parents shall be warned that they should give this education to their children and send them to the parochial catechism classes, remembering the divine command: "and these words which I command thee this day, shall be in thy heart, and thou shalt tell them to thy children;"¹
- (c) books, pamphlets, leaflets and other things of this kind suitable for the purpose shall be distributed among the people;
- (d) a collection shall be made for the promotion of catechetical work.

Q. *Several of our students have expressed the desire to teach in religious vacation schools. As they are from different sections of the country, how would you suggest that they get in touch with the proper authorities?* (College Teacher)

A. If the Confraternity of Christian Doctrine is established in the diocese from which they come, they should write to the diocesan director of the C. of C. D. (address Chancery Office if exact address is not known) and offer their services, stating qualifications. It is suggested that lay teachers attend a minimum of six classes before the opening of school. "The proof of the love for neighbor, and particularly for those who compose our catechism classes, will be the most exact preparation."² Some Catholic Colleges are now introducing a catechist training course preparing their students to take active part in the work of The Confraternity of Christian Doctrine. There are obvious advantages to enlisting the enthusiasm and capable assistance of students and graduates of Catholic Colleges in a definite apostolate, a missionary apostolate, and a lay apostolate like the Confraternity of Christian Doctrine.

¹ Deut., VI. 6.

² Most Rev. Amleto Giovanni Cicognani, D.A., Apostolic Delegate to the U. S. "To Promote the School of Christ," *Proceedings, 1937 Catechetical Congress.*

Theology for the Teacher

RELIGION AND PIETY

REVEREND JAMES W. O'BRIEN

The Catholic University of America

Washington, D. C.

It has already been stated that among the cardinal virtues, prudence holds first place because it modifies the intellect which is the most important faculty of man. The next in importance is the virtue of justice which perfects the will, a faculty which is entirely spiritual, and governs man's relations with others. In the strict sense of the word, justice is used to express that virtue governing the relations of man with his fellowman but only in those things in which a strict legal right is involved, with its corresponding debt which can be paid with mathematical exactness. Thus the respect we owe to man's right to life, his good name and external goods are obligations of strict justice. Other virtues like justice govern the external relations between one person and another, but they are either not concerned with a strict legal right, such as veracity, liberality, gratitude, or if they are concerned with a strict right at least this right cannot be observed mathematically. In other words, in this case the payment falls far short of equalling the debt we owe. Of such a nature are the virtues of religion and piety. All the above mentioned virtues are called the potential parts of the virtue of justice. We shall speak first of Religion and Piety which, while they are only potential parts of justice, are nevertheless virtues of a higher order.

Obviously if man has any duties in justice, he has obligations primarily toward Almighty God from Whom he has all that he is and has. To his parents and his country also man owes his very being, and this relation of dependence imposes definite obligations upon him. These duties, however, do not belong to strict justice, for the reason that even though these rights are strict ones man can never adequately repay the debt he owes. Since man's very being comes to him primarily from Almighty God and subordinately from his parents and his country, he cannot adequately discharge his obligations with his own goods, even with his life, for whatever he gives in return it must of necessity be something he has gratuitously received from those he owes. A parallel situation would be had if a man were to pay for goods received with money which he previously obtained from the seller.

Among the virtues reduced to justice, indeed among all the moral virtues, in a sense the virtue of religion holds the most prominent place since it is concerned with the worship we owe to God. It is not a theological virtue however, since its motive or formal object is not some attribute of God Himself, but rather the moral goodness that consists in rendering Him the worship we owe Him. It is, therefore, inferior to the theological virtues and in the supernatural order it presupposes them. Together with sanctifying grace and charity it is infused into the soul, and with them is lost by any mortal sin. In the natural order there is the acquired virtue of religion which is a habit caused by repeated acts and lost by acts that are contrary.

The principal act of the virtue of religion is devotion, a promptness in the service of God. It is brought about by a consideration of the divine excellence and our own nothingness. Its effects are spiritual joy in the divine goodness together with a salutary sadness at our own plight. It is the source of all the other acts of religion, the chief of which are adoration, prayer and sacrifice.

Adoration is an external act by which we acknowledge the infinite excellence of God and our own dependence upon Him. It is an act of the intellect and will, which are the

faculties from which all human activity proceeds. But internal recognition of God does not suffice. Man does not depend upon God only in so far as his soul is concerned. His body and its powers as the instrument of the soul must participate in giving glory to God. Submission, therefore, is required not only on the part of the internal faculties of the soul but on the part of the body and its perfections as well. Hence adoration must be an external as well as an internal act. Such acts as genuflecting, making the sign of the cross, vocal protestation of our nothingness and dependence upon God are, therefore, acts of adoration. If man fails in these he is failing in his first duty as a rational creature.

The worship we offer to God alone as the supreme being upon Whom all things depend absolutely is called *latria*. That which we give to the saints because of their intimate relation to God is called *dulia*. The honor we give our Blessed Lady, because of her special excellence, is called *hyperdulia*. This honor may be absolute or relative. It is absolute when given to God, the Blessed Virgin and the saints in themselves. It is relative when given to their images or to relics. Non-Catholics sometimes decry the honor which Catholics show the images of Christ or the saints, accusing them of idolatry. This accusation can readily be met if we keep in mind the distinction between absolute and relative worship. We show respect to the images of the saints just as we respect the pictures of our relatives and friends or the flag of our country.

Prayer is the lifting up of our minds and hearts to God. In a more restricted sense it means petition for the things we need both spiritually and temporally. Prayer on the part of those who have attained the use of reason is absolutely necessary for salvation. Those who pray, Saint Alphonsus tells us, will be saved; those who do not do so will be condemned. We can pray not only for ourselves but for others, not only for the living but for the dead, not only for our spiritual welfare but for the material needs of life as well. Prayer for ourselves, if performed in the right way, will infallibly obtain results. Our Saviour has promised, "Ask and you shall receive."

Sacrifice is the external and public recognition of God's supremacy and of man's dependence upon Him. It is a social public act, because man depends upon God not only as an individual but as a social being as well. In the New Law there is only one sacrifice, that of the Mass, which is the same as the supreme Sacrifice of the Cross.

Other acts of the virtue of religion are: vows, which are solemn promises made to God to do something good, and better than its opposite, for Him; oaths, which are made in accordance with the necessary conditions of truth, justice and judgment; and the sacrifice of certain feast days.

There remains now only to mention the ways in which the virtue of religion is violated. These sins are the sins forbidden by the first three commandments of God and are very numerous. It is hardly necessary here to speak of each one in detail since that information can be readily obtained in books of instruction regarding the commandments. We are concerned here rather with coordinating all this teaching and showing how the virtue of religion is violated by these sins.

Man can sin against the virtue of religion by excess or by defect. When we say that he can sin by excess it is not to be understood that man can give too much worship to God, but rather that man can worship God in an improper manner or, as is sometimes the case, give to creatures the worship that belong to God alone. The sins by excess are called superstition, which includes superfluous and false worship of the true God; the worship of false gods or idolatry; divination, by which man seeks to arrive at truth through the help of the devil; vain observance, by which man seeks the aid of the devil in producing certain external effects; black magic and spiritism. All of these, with the exception of superfluous worship of the true God, are always mortal sins.

The sins that are opposed to religion by defect are temptation of God, by which one seeks some sign from God to prove a divine perfection; sacrilege, which is an abuse of a sacred person, place or thing; simony, or the buying or selling of spiritual things for a temporal price. Simony is always a

mortal sin, the other two may sometimes be venial sins, although usually they too are grave. Blasphemy, the violation of oaths and vows, is also contrary to religion. Blasphemy, dishonor done to God by speech or its equivalent, and perjury, which means swearing to something thought to be false, are always mortal sins. The violation of a vow or of an oath in some way other than perjury can sometimes be only a venial sin. Again this is rare.

Akin to the virtue of religion, which is concerned with the strict right of Almighty God to all the honor and glory we can render, is the virtue of piety, which is concerned with our obligations toward our parents and our country. We depend absolutely upon God, but in a secondary and subordinate sense we depend upon our parents and our country. From these, too, we have all that we have and are. Hence the debt we owe is one which we cannot adequately pay. Piety is not strict justice but, like religion, is reduced to it as a potential part. We owe love, reverence and obedience to our parents and to all the lawful superiors who take their place. Love of country and obedience to its laws also belong to the virtue of piety. These acts are included under the fourth commandment of the decalogue.

The last six commandments of God are concerned with justice, strictly so-called. While sins against other virtues, especially chastity, veracity, and charity toward our neighbor, are frequently included under these commandments, these precepts expressly refer only to justice. In the next article, therefore, we shall consider the virtue of justice.

PRINCIPLES OF CHILD EDUCATION: BISHOP F. FÉNELON

The relation between teacher and child should be one of frankness, kindness and mutual confidence. Fénelon demands of the teacher a high degree of natural virtue. All the teacher's words must inspire the child with a love of truth and a hatred of dissimulation. The teacher must use no subterfuge in order to control the children or make them accept what he teaches. A teacher who is unkind, dishonest, deceitful in his relations with the children, and unwilling to trust them, can do an infinite amount of harm.

By Rev. Rudolph G. Bandas, "Principles of Child Education: Bishop F. Fénelon," in *Religious Instruction and Education*, p. 119.

New Books in Review

From Many Centuries. By Francis S. Betten, S. J. New York: P. J. Kenedy & Sons, 1938. Pp. xi+327. Price \$1.00.

Father Peter Guilday has written the introduction to this volume, a collection of historical papers. Part I of the volume treats of fifteen papers, among them: The Increase and the Diffusion of Historical Knowledge; The Tudor Queens: A Comparison; The Pontificate of Pope Clement VIII (1592-1605); Cardinal Bellarmine and the Galileo Affair; Saint Peter Canisius, Doctor of the Church (1521-1597). Part II is made up of four longer papers dealing with events and conditions of the seventh and eighth centuries. The author of this volume needs no introduction to American teachers; they are familiar with his text books. History scholars know him as an able historian and exact scholar. The publishers are to be commended for offering this volume at the present low price. *For Many Centuries* is not a text book. School libraries and all interested in historical study will wish to procure a copy of this volume.

Why the Cross? By Rev. Edward Leen, C.S.Sp. New York: Sheed & Ward, 1938. Pp. vi+366. Price \$2.50.

We wish space would permit us to print the author's Introduction to this volume. It contains a point of view too frequently overlooked in the presentation of the social teachings of our Religion. Catholic college men and women need the point of view that "Christianity has not failed, for the simple reason that it has scarcely been tried." Catholic laity hear and read a great deal about the failure of Christianity in Europe and very little of the fact that "the Christian philosophy of life, in its political and social aspects, was

never given full and unhampered play in moulding the public life of the nations of Europe." That modern men and women may have a better appreciation of our Lord's philosophy of life, the philosophy that the saints accepted and lived, is the purpose of this text. It would seem to this reviewer that Father Leen's most recent volume is not only a book of spiritual reading for the individual but it suggests an invaluable approach for the teacher of Religion, particularly for those dealing with youth of senior high school and college age.

The True Vine and Its Branches. By Rev. Edward Leen, C.S.Sp. New York: P. J. Kenedy & Sons, 1938. Pp. 268. Price \$2.50.

At the close of the volume just reviewed *Why the Cross?* the author wrote: "Another work will treat of the formative principles, the normal manifestations and the characteristic expression of the earthly, yet unearthly, life of Christ perpetuated, in and through, the Christian." In *Why the Cross?* it was the mortal life of the Redeemer that the author presented. The present volume continues the theme where the former ended, with the formation of the Mystical Body of Christ. The present work sets forth the chief characteristics of this mysterious life of Christ prolonged in the Christian. The volume has the following chapter headings: I. Assimilation to Jesus; II. "Re-Capitulation" in Christ; III. The Sacred Sign of Calvary; IV. The Sacred Sign of the Christian Altar; V. The Principle of Unity in the Mystical Body; VI. The Bread of Life; VII. The Quality of True Prayer; VIII. Living the Life of Faith; IX. The Sufferings of the Mystical Christ; X. The Commandments of Christ; XI. The Fundamental Principle of Christian Asceticism; XII. The Wisdom of Spiritual Childhood; XIII. The Full Flowering of the Christian Spirit; XIV. The Master of the Redeemer; XV. The Mother of the Redeemed.

A Companion to the Summa. Volume II—The Pursuit of Happiness (Corresponding to the *Summa Theologica* 1A

IIAE) By Walter Farrell, O.P. New York: Sheed & Ward, 1938. Pp. viii+459. Price \$3.50.

American readers may well be glad that the series of lectures prepared by Father Farrell for the Catholic Thought Association are now available in book form. This is the second volume in a series of four (the first volume has not yet been published) designed to present the thought of St. Thomas to readers who are not technical philosophers. In popular language the writer offers the *Summa* to his readers. The present reviewer is most enthusiastic about this volume. It is not a text book; it is, however, a book of general ethics treating of the entire "First Part of the Second Section of the *Summa Theologica*: questions of the goal of human life, the last end of man; the means to that goal, human actions in themselves, their moral implications; the principles of human actions, passions, habits both good and bad, law and grace, the principle of supernatural life." The last chapter of the book deals with an analysis of modern ethical opinion. In this guide book to the *Summa Theologica* each chapter is preceded by an outline which gives an analysis both of the contents of the chapter and of the thought of St. Thomas expressed in the parallel questions of the *Summa*.

A Life of Jesus Christ Our Lord. By Fr. Vincent McNabb, O.P. New York: Sheed & Ward, 1938. Pp. ix+198. Price \$2.00.

This life of Christ should offer a splendid introduction to the Gospel life of our Lord. The volume will be a happy addition not only to school libraries but to the libraries of all those groups engaged in a study of the life of our Lord. The book is pleasingly printed, easy to handle and comparatively brief in length; and to those familiar with Father McNabb's literary style and penetration of spiritual values this *Life of Our Lord* should need no further introduction.

The Catholic's Question Box. By Rev. Winfrid Herbst, S.D.S. St. Nazianz, Wisconsin: The Society of the Divine

Savior, 1938. Pp. vii+808. Price \$1.50; mailed postpaid \$1.65.

The author of this volume has had extraordinary experience as an editor, a home missionary and retreat master. The present volume is the result of his experience in answering questions under various circumstances. The questions presented in this volume have been arranged under the headings: Baptism, Chastity, Communion, Confession, Courtship, Duties of Catholic Parents, Fast and Abstinence, Indulgences, Marriage Questions, The Mass, Participation in False Worship, Prayers and Devotions, Priests, Purgatory, Heaven and Hell, Precepts of Various Kinds, Various Questions, Vocations. The text has a complete general index that a reader may use in seeking information on particular subjects.

Doctrinal Sermons for Children, Series 2. The Commandments of God and The Precepts of the Church. By the Right Reverend Monsignor Thomas F. McNally. Philadelphia, Pa.: The Dolphin Press, 1938. Pp. 168. Price \$1.25.

Priests in particular should be interested in this small volume. Without doubt there is tremendous need to understand the religious and moral needs of children and to present doctrine to them in such a way that their interest will be challenged and held.

Fear and Religion. By Aloysius Roche. New York: P. J. Kenedy & Sons, 1938. Pp. 128. Price \$1.35.

In non-technical language this volume offers a book of practical psychology. It is valuable for teachers not only because of the effect of fear on character development, and as the author says in his introduction "the abnormal quantity of fear in the air today." May we introduce our readers to this volume with the following quotation from the author: "The great exponents of psychology recognize that a neurosis must be conquered by the application of an emotion stronger still. Thus we see that a profound psychological

truth underlies the inspired dictum of Holy Writ: 'Perfect love casteth out fear.'" The following are among the chapter headings in the book: Fear as a Factor in Education; Fear as a Religious Motive; Fear of God; Fear of the Church; Fear of the Dead; Fear of Death; Fear of Purgatory; Fear of Hell.

Five Children. The Story of the Apparition of the Blessed Virgin at Beauraing By Rev. Paul Piron, S. J. Translated from the French by Rev. James F. Cassidy. New York: Benziger Brothers, 1938. Pp. ix+195. Price \$1.75 net.

In 1932 the Blessed Virgin appeared to five children in Beauraing, a small town in Belgium. At that time these children were between nine and fourteen years of age. Without doubt many of our readers will be interested in an informal report of these apparitions and the circumstances under which they took place.

BOOKS RECEIVED

Bierbaum, Athanasius, O.F.M. ". . . *Seeking Only God.*" A Call to Priests to the Interior Life. American Edition by Bruno Hagspiel, S.V.D. Paterson, N. J.: St. Anthony Guild Press, 1938. Pp. 71. Price \$1.00 (postage extra 03c).

Brennan, Rev. Gerald T. *Angel City.* A Book for Children from Six to Sixty. Milwaukee: The Bruce Publishing Company, 1938. Pp. 94. Price \$1.25.

Connolly, S.J., Terence L. *Mystical Poems of Nuptial Love.* The Wedding Sermon, The Unknown Eros and Other Odes. Boston: Bruce Humphries, Inc., 1938. Pp. xix+316. Price \$2.25.

Hennrich, Fr. Kilian J., O.M.Cap. *Our Blessed Lady.* A Series of Meditations on The Angelus, The Litany and The Mysteries of the Rosary. Paterson, N. J.: St. Anthony Guild Press, 1938. Pp. ix+109. Price \$1.00 (postage extra 03c).

Little Prayers for Boys and Girls. Paterson, N. J.: St. Anthony Guild Press, 1938. Pp. 26. Price 25c (postage 03c extra).

My Father's House. An Alphabet of the Church. Verses by M. H. Ruane. Drawings by Janet Robson. Paterson, N. J.: St. Anthony Guild Press, 1938. Pp. 26. Price 75c (postage extra).

Perkins, Mary. *At Your Ease in the Catholic Church*. New York: Sheed & Ward, 1938. Pp. 203. Price \$2.00.

Powers, Sister Mary James, S.S.N.D. *Poets at Prayer*. New York and London: Sheed & Ward, 1938. Pp. xxxvi+214. Price \$3.00.

Raemers, Rev. S. A. *The Catholic Gentleman*. A Manual of Christian Practice and Etiquette. For the Use of Catholic Secondary Schools. New York: William H. Sadlier, Inc., 1938. Pp. 120. Price 40c list; 30c net.

Teresa Gertrude Murray, O.S.B., Sister M. *Vocational Guidance in Catholic Secondary Schools*. A Study of Development and Present Status. New York: Bureau of Publications, Teachers College, Columbia University, 1938. Pp. viii+163. Price \$1.60.

The 1939 Franciscan Almanac. Thirty-Third Year of Publication (Formerly Known as St. Anthony's Almanac). Paterson, N. J.: St. Anthony's Guild, 1939. Pp. xix+695. Price 75c (postage 15c).

The Youth Movement. Report of the Twentieth Annual Meeting, Rensselaer, New York, June 21-23, 1938. The Franciscan Educational Conference. Vol. XX, No. 20 (November, 1938). Washington, D. C.: Capuchin College, Brookland, 1938. Pp. 1v+212. Price \$1.00.

(Set of Books) No. 1. Gheon, Henri. *The Secret of the Curé D'Ars*. Translated by F. J. Sheed. Pp. viii+248. Price 50c; No. 2. Dawson, Christopher. *Progress and Religion*. An Historical Enquiry. Pp. xx+267. Price 50c; No. 3. Sargent, Daniel. *Thomas More*. Pp. vii+279. Price 50c. New York: Sheed & Ward, 1938.

PAMPHLETS

Herbst, Winfrid, S.D.S. *Priest's Saturday*, Pamphlet No. 1, "Priest's Saturday Series." An Explanation of a Timely Practice for the Sanctification of Priests and Candidates for the Priesthood. St. Nazianz, Wis.: The Salvatorian Fathers, 1938. Pp. 24. Prices—single copies 05c; 25 copies, \$1.15; 50 copies, \$2.25; 100 copies, \$4.00.

Prayers and Devotions for Priest's Day. From the Original of P. Willibrord Menke, S.D.S. by Winfrid Herbst, S.D.S. Pamphlet No. 2, "Priest's Saturday Series." St. Nazianz, Wis.: The Salvatorian

Fathers, 1938. Pp. 42. Prices—5c each; 25 copies, \$1.15; 50 copies, \$2.25; 100 copies, \$4.00.

O'Brien, Isidore, O.F.M. *Sculpturing Truth*. "Whither Goest Thou?" Faith. "Peace I Leave You." Paterson, N. J.: St. Anthony Guild Press, 1938. Pp. 45. Price 10c (postage extra 03c).

Religion in the Home. A Monthly Aid for Parents in the Training of Children. Parent Educator Leaflets. New York: The Paulist Press, 1938. Price: Elementray Set 10c; Pre-School Set 10c.

Catholic Central Verein of America. Official Report of the Eighty-third General convention held at Bethlehem, Pa., August 20th to 24th, 1938. St. Paul, Minn.: Wanderer Printing Co., 1938. Pp. 158.

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